

The **WAR** CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

No. 4317

TORONTO, AUGUST 19, 1967

Price Ten Cents

Clobber Jack before he clobbers you!

Such was the philosophy of

PETER STOPFORD

till he found a better one

THERE is a perverted version of the Golden Rule which runs "clobber Jack before he clobbers you". This philosophy had served Peter Stopford well in the past and he saw no reason why it would not stand him in good stead when he left the Islington area of London, in 1962, to make a new home in Canada.

Since God had no place in this man's life, he was taken by surprise when at work, during a lunch-time discussion on "peace", one participant said, "But we did away with the Prince of peace 2000 years ago." Rushing to the attack, Peter set about giving the opposition a rough time. But his workmate's witness was just as firm, and Peter heard about Jesus who had died that he might really live.

More worktime discussions followed and the Christian remained firm in his argument. Soon Peter Stopford's conflict became a daily experience. The pair spent an eventful evening in the Stopford's home together, delving into the Scriptures and engaging in prayer. This was followed by attendance at a church.

Employment at this particular situation concluded, and Peter moved into the construction field. But conflict within still continued. The church seemed to contribute nothing towards victory, and in discussion with

a friend on this point one day, Peter was pointed to The Salvation Army, whose rather unusual presentation of the gospel might just appeal to Peter.

Thus it was that Peter and his two sons attended a holiness meeting at Earls Court, Toronto. It was a startling experience for him, so much so that he returned that evening. The conflict crystalized into the very experience Brigadier Herbert Honeychurch preached about, and the close of the meeting found Peter at the Mercy Seat. There he met with the Lord.

Today Peter's life is changed. Sundays find him teaching a fine class of boys in the Sunday school. He takes an active part in meetings, with his vitally "alive" testimony; and his new-found knowledge of the Scriptures and evident continued searching is appreciated by his comrades. He sells The War Cry in the taverns, counting this a real service to the Lord. More than all else, he believes in personal evangelism. After all—that's what won him! And lunch breaks at his new job have developed recently into Bible reading sessions with question and answer periods.

Of his conversion Peter says, "I still cannot understand how Jesus could give so much for me, undeserving that I am, but I bless Him and embrace this salvation gladly."

☆☆☆

SYMBOL of the world's hope, the United Nations Building in New York offers a possible next best thing to true religion.

Perhaps the aggressive self-seeking and assertiveness of some nations, as expressed by their delegates, receives overmuch publicity, for a great deal of international co-operation is in evidence in the fight against world poverty, disease and illiteracy.

The "clobber-Jack" philosophy is bound to creep in at times, for it reflects the outlook of unregenerate man. At the same time, while the Christian gospel is preached and accepted as a way of life, even if only by a small minority, it will still be what the New Testament calls it—the little leaven that "leaveneth the whole lump". (1. Cor. 5:6).

Photo: Miller Services, Toronto



Published weekly by The Salvation Army Printing House, 471 Jarvis Street, Toronto 5, Ontario, Canada.
 International Headquarters: Queen Victoria Street, London, E.C. 4
 William Booth, Founder. Frederick Coutts, General.
 Territorial Headquarters: 29 Albert Street, Toronto 1, Ontario.
 Clarence D. Wiseman, Territorial Commander.

All correspondence on the contents of THE WAR CRY should be addressed to the Editor, 471 Jarvis Street, Toronto 5, Ontario.
 Subscription Rates to any address: 1 year \$5.00. Send subscription to the Publishing Secretary, 471 Jarvis Street, Toronto 5, Ontario, Canada.
 Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash.

COMMENT

'Twixt Muck and a Golden Crown

THE padre-poet of World War I, G.A. Studdert-Kennedy, wrote that in every man there is something that draws him upwards and something that draws him down, with the consequence that "he wobbles 'twixt muck and a golden crown". It is this recognition of goodness as well as of the evil in mankind which offers hope in these turbulent times.

Our newspapers have given many quotes from violently desperate Negroes alleging police brutality in Newark, Cambridge and Detroit. Yet in the city which suffered more from these recent riots than any other, the police chief had some cooling comments. He declared that many of those who engaged in looting had never stolen before in their lives but that they were gripped by a kind of looting fever. That was why his department had received so many phone messages requesting the police to collect new clothing and television sets that the callers had "found" in their homes.

"Maybe I should be denouncing all lawbreakers in fiery speeches," said Mr. Girardin, "but I'd rather spend my time finding out why they did what they did."

Another prophet of hope is the Rev. Ross Greek, a Presbyterian minister in Hollywood. He works among the hippies and finds that with all their faults they hold a positive attitude to life, have a genuine interest in the beauties of nature, and are friendly and evangelical. Mr. Greek feels that the Church is in no way threatened by the expressed idealism of the hippies and, though it can and must challenge some hippy practices, caring Christians can find much common ground with these young people.

A pacific policeman who is as interested in dealing with the causes of vice and violence as in combatting and containing it; an unshockable parson who finds ways of meeting modern young problem people on their own ground; such leaders should be the rule rather than the exception.

We must pray that the same faith in humanity may dispel the animosities and suspicions which muddy international relationships, as men begin to recognize with Studdert Kennedy:

And it's just the same with the nations
 As it is with the single man;
 There is heaven and hell in their vitals
 A-scraping as hard as they can.

Salvationist Naval Officer's Success

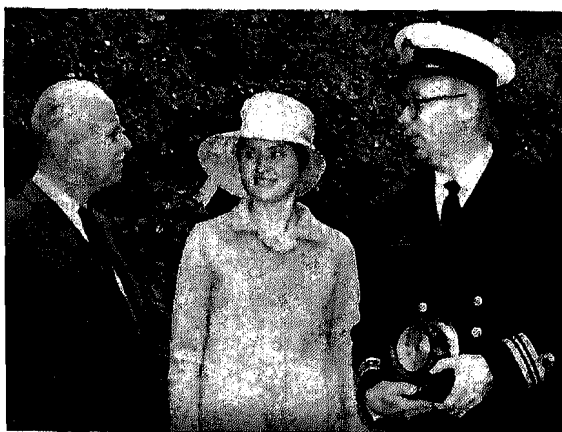
ONE of the speakers at the ACSAL meeting of the Centennial Congress in October (see "For Men Only" in the adjoining column) is Lieut.-Commander Ernest C. Ball, R.C.N., of Toronto, who has been awarded the Mewborn Student Research Award at the U.S. Naval Postgraduate School in Monterey, Calif.

He is seen in the picture with Mrs. Ball and Mr. Pierre Asselin, Consul-General of Canada. He is holding the inscribed ship's clock which went with the award. He also received the degree of Master of Science in Physics. In 1966 he was awarded the degree of Master of Science in Electrical Engineering. Both degrees were given "with distinction".

A graduate of the North Toronto Collegiate Institute and the University of Toronto, Lieut.-Commander Ball was commissioned in the R.C.N. in 1951.

While in the U.S.A. he has been a frequent speaker at Salvation Army meetings including officers' councils. He has also served as the Corps Sergeant-Major for the recently opened Monterey Peninsula Corps.

U.S. Navy Photo



FOR MEN ONLY

ON the afternoon of Monday, October 9th, the Convocation Hall of the University of Toronto will be filled for a women's rally addressed by Mrs. General Coutts. That will not be altogether unusual. A women's rally is a regular feature of most territorial congresses conducted by Salvation Army leaders in any part of the world. But for the Canadian Centennial Congress the men are also to have their own function, which will be held concurrently in the Bramwell Booth Temple.

This will be no ordinary meeting. It is sponsored by the recently inaugurated Advisory Council of Salvation Army Laymen and four of its prominent members—Dr. Len Sampson (Vancouver), Mr. Ian Tilley (Chatham), Mr. Carleton Carter (Toronto) and the Hon. Walter Dinsdale, M.P. — will form a panel to put questions to General Coutts following his talk on "The Salvationist and his changing world".

Another well-known Salvationist, Lieut.-Commander Ernie Ball, R.C.N., will give witness and Retired Bandmaster Wm. Habkirk will preside. A further highlight will be a dramatic item by the Pathway Players. Vancouver Temple Band and a male chorus will provide music. The meeting is billed as "The Salvationists' Sounding Board". Retired gentlemen will no doubt be present in large numbers and it is hoped that as many others who can find a couple of spare hours on a Monday afternoon will join them. In the evening there will be the Centennial Thanksgiving Festival in the Varsity Arena, for which tickets are available from the Special Efforts Dept., at Territorial Headquarters.

Congress march

In the Saturday afternoon march of witness from Union Station, Toronto, to the Nathan Phillips Square, the Army in every province will be well represented. The General will take the salute from the reviewing stand and, after a short programme before the City Hall, the Mayor will receive the General and Mrs. Coutts on the steps of the building and welcome the delegates to the Congress. The Centennial Youth Salute will be held the same evening.

Open-air meetings at several points will precede two processions to the Varsity Arena on Sunday morning where the holiness meeting will be held. In the afternoon an interdenominational rally will be held in the same building which will also house the evening salvation meeting. The official opening to the congress will be a meeting on October 5th in the Convocation Hall of the University of Toronto. This will be limited to officers and local officers in uniform. There is a public evangelistic rally in Massey Hall on Friday night.

On the following Wednesday events will move to Montreal for the Expo '67 Salvation Army Rendezvous. The General and his party will be welcomed at Band Shell "E"

at 9:45 a.m. The march past led by the Territorial Commander at the "Place Des Nations" at 2:30 p.m. will be followed by a welcome to the General and Salvationists from Mr. Pierre Dupuy, the Commissioner of Expo '67. The General will then address the assembly. Watch for further announcements regarding the Congress.

In the firing line

HERE'S an item brought back from Detroit by reporter Frank Adams, of the Toronto Globe and Mail.

"At the police command post at Herman Kiefer Hospital, Salvation Army workers fed 750 soldiers and police daily. They tucked their trailer behind a large tree and when snipers attacked, they turned out their lights but continued serving liverwurst sandwiches and drinks to the tired men.

"Hey, Major, what's on the menu?" whispered a figure crawling across the ground.

"Filet mignon and pheasant," answered the man crouched behind the counter, handing over a sandwich. 'Hold your cup and I'll fill it.'

"Sir, you poured the Kool-aid into my helmet."

"Then you'll have to wear your cup on your head."

General Booth Mine

THERE are several references to the Army's Founder in this issue which is as it should be, for Sunday, August 20th, is the fifty-fifth anniversary of the promotion to Glory of William Booth.

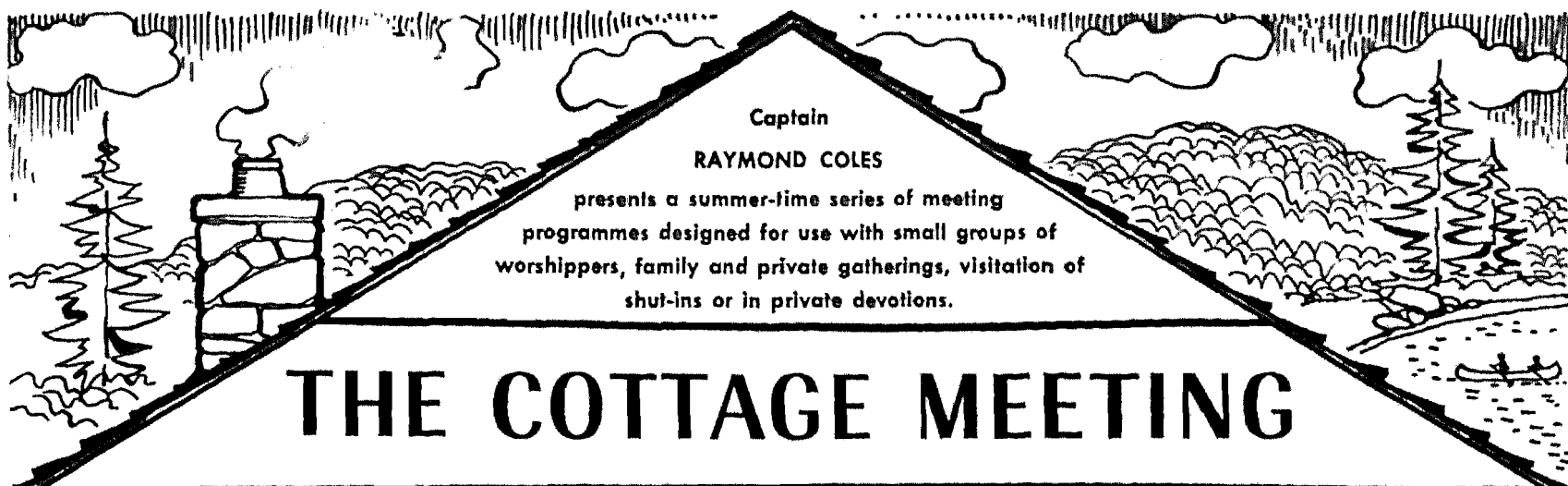
I received an interesting item of historic interest about him recently. This is a quote from a copy of a news cutting given me by Mrs. Lieut.-Colonel Chesley Brown (R). It was taken from an article in The Daily News (Newfoundland) dated Jan. 21, 1895.

"The Mining Industry and Trades man speaks of a mine in Arizona operated by sixteen men, converted of The Salvation Army with the profits going to the treasury of The Salvation Army. The mine was situated in part of the wilderness given over to the Apache Indians.

"Old Dick Taylor, a renowned prospector living in debauchery, became converted in The Salvation Army in Phoenix, Arizona, and marched regularly with the Army on their nightly parades. Finding this irksome after two months he returned to the hills and was reported lost. But surprisingly he turned up later with a burro-load of gold nuggets. A greater surprise came when he offered The Salvation Army his load of gold. The mine was known as the General Booth Mine."

FORMS which grow round a thin are true and good, whereas forms which are consciously put round thing are usually bad.

Thomas Carlyle



A WORD FROM THE CAPTAIN.

A trained artist will perceive things in fine detail when he surveys a scene. He is aware of light and shade, of colour and contrast. He "takes in" more than the average person. The person who knows and loves God, receives a unique blessing when he surveys the Almighty's handiwork because of his relationship with the loving Creator. Such a person also has a perceptive love for all that is noble, good and true, because of his kinship with Jesus Christ, whom the Christian holds to be the world's supreme light and truth. Such convictions come out of spiritual insight.

The theme of our meeting this week, centring on the Apostle Peter's spiritual perceptiveness, is "The Lord of truth".

A light came out of darkness;
No light, no hope had we,
Till Jesus came from Heaven
Our light and hope to be.
Oh, as I read the story
From birth to dying cry,
A longing fills my bosom
To meet Him by and by.

Yet deeper do I ponder,
His Cross and sorrow see,
And ever gaze and wonder
Why Jesus died for me.
And shall I fear to own Him?
Can I my Lord deny?
No! let me love Him, serve Him,
And meet Him by and by.

JESUS was having a private chat with his disciples (see Bible reading) in seclusion in the area of Caesarea Philippi. You will notice that He actually asked two questions, the first of which introduced the second. The first one was: "Whom do men say that I am?" He probably knew as much as they did about the answer. But when they answered they told only half the story. They did not refer to all the unpopular things said about Jesus such as that he was a wine-bibber and gluttonous, eating with sinners (Matt 11:19). They reported the impressive reactions of people. Some felt that Jesus might be John the Baptist returned from the dead. Others maintained that He might be Elijah, Jeremiah or one of the heroprophets of older days.

This was the highest kind of praise. It was a great compliment to be linked with such honoured names. Jesus, however, did not seem at all impressed by such flattery. Instead, he carefully got to the point of his questioning: "But whom say ye that I am?"

OUTLINE OF MEETING

Song: 54 (Tune 608)
"A light came out of darkness"
Bible Reading: Matthew 16:1-20.
Song of testimony: 286 (Tune 231)
"Christ for me"
Personal witness.
Message: THE LORD OF TRUTH
Song: 469 (Tune 549)
"O Master, let me walk with Thee"
Prayer period.
Benediction

These two questions face everyone of us today. The answer to the last one is seen more in our actions than in our words. The answer to the first one is simply intellectual. Many people will ascribe Lordship to Jesus when asked whom He might be, but their own example would indicate they personally held him in less esteem. Actions speak louder than words! Jesus once questioned "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). Some people would be shocked if they had their lives carefully "scored" to see how Christ-like or otherwise their lives might be.

The disciples had been the closest associates

No. 7 THE LORD OF TRUTH

of Jesus and had witnessed His deeds and heard His words. He evidently thought it was time enough for them to have reached some definite conclusion. When they first began to follow Him, they may have had no clearly defined answer. He had excited them, sometimes shocked them and very often they had been filled with awe and wonder. "What manner of man is this!" they had whispered (Luke 8:25).

Now as Jesus challenged them with this searching question as to His identity, Peter spoke up: "Thou art the Christ, the Son of the living God" (Matt 16:16). Can we, who have been accustomed to consider Jesus as the Christ, imagine what a tremendous statement of faith and insight this was? There was no hedging; it was a bold statement. Peter could not have spoken any greater words.

Surely an "ordinary" prophet or good teacher would have quickly disclaimed such a tremendous tribute and repudiated the title immediately. But Jesus responded with "Blessed art thou . . . for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (v. 17).

It is interesting to note that Jesus realized that few people would recognize this truth, which is perhaps part of the reason why He charged them to keep it secret among them-

selves (v. 20). It was not yet time to be broadcasting such a statement. Jesus Himself avoided it.

Inseparable with truth

WE must emphasize here that Jesus Christ and his teachings must be taken together when we attempt to answer the question: "Whom say ye that I am?" This is what causes the trouble! So many people would like to acknowledge Jesus, who so obviously has been the greatest person ever on earth, but they will not follow His teachings. But we cannot rightfully take Jesus as Lord and ignore His teachings as though they are somewhat mistaken. Nor can we take some of the teachings as being fine and noble and good for society, and yet put Jesus the Lord to one side as unimportant. The teachings of Jesus must be kept rooted in faith in the Christ. All the wonderful things of democracy and the high standards of our culture are rotting away because they have been pulled from the divine soil from which they grew. It is rather like cutting flowers. Once separated from the ground which nurtured them they are as good as dead, although they still look beautiful for a time.

Jesus and His teachings are one. He Himself claimed His teachings as authoritative because He embodied truth from God. If He was just a good teacher or even a special prophet from God, then we have to sweep out of sight the claims He made that He and God were One; we must forget the claim that God had put all power in His hands; we must turn our back on His teaching of His saviourhood; we must do all this, or else accept Him as Lord and His teachings as truth. Acknowledging Him as Lord of our lives gives strength and life to those things of truth in which we believe. Without Christ we cannot succeed in living by Christian principles. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" (John 15:4).

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

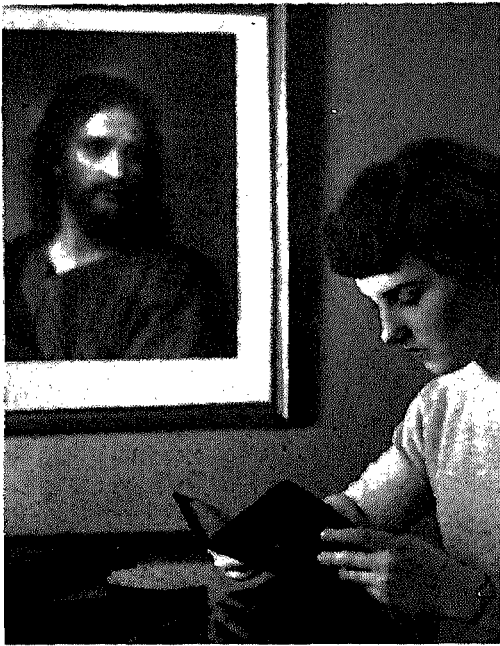
BENEDICTION

THOU ART THE WAY, none other dare I follow;
Thou art the Truth, and Thou hast made me free;
Thou art the Life, the hope of my tomorrow;
Thou art the Christ who died for me.
This is my creed, that 'mid earth's sin and sorrow,
My life may guide men unto Thee. — Amen

Arch R. Wiggins

BIBLE SCHOOL

THE MARKS OF
THE ONE
TRUE CHURCH



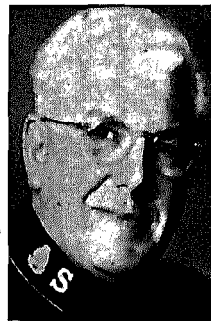
Understanding The New Testament (10)

Basically, this great Epistle explains the mystical union between the living Christ and His living Church, His bride whom He purchased with His own blood. As we will see, Paul demonstrates that *factions* dishonour that union, *impurity* destroys it, *idol worship* profanes it, *disorderly conduct* disgraces it. On the other hand, he shows that the *Lord's Supper* reminds of it, *marriage* illustrates it, and the *Resurrection* will consummate and crown it.

In this Epistle are set forth the marks of the one true Church. Here is the divine standard by which every church and every Salvation Army corps may measure the effectiveness of its witness. Conversely, here are some reasons for barrenness and decline. Let every spiritual leader, lay and ordained, read, mark, learn and inwardly digest! The eternal destiny of the souls of men is involved!

The Introduction (1:1-9) — salutation (1-3) and thanksgiving (4-9):

In his description of the Church, Paul uses certain important words—sanctified, called, enriched, confirmed, waiting, blameless, fellowship—all of which in their context deserve careful study.



A Series of Studies
By Commissioner Robert Hoggard

The first mark—The Unity of the Church (1:10-17):

There were four parties in the church at Corinth (11-12). The Paul party, those who were his converts; the Apollos party, those who loved his superior oratory; the Peter party, those who clung to the rites of Judaism; and the Christ party, those who were sure they were always right and the others always wrong!

These factions have their counterpart in the Church today, and where they exist there can be no blessing. Paul shows that loyalty to Christ must supersede all other loyalties. Only then will the spirit of unity render schism impossible, even when disagreements justifiably arise.

The second mark—The Cross, the Message of the Church (1:18-31):

The preaching of the Cross—the proclamation of the good news of the gospel—is the supreme purpose of the Church. Cross-centered preaching divides men into two groups, those who are *perishing* and those who are *being saved*. That is to say, it involves eternal destiny.

To the Jews, who looked for a mighty hero who would flatter their national aspirations, the Cross was a stumblingblock, and to the Greeks (Gentiles) who would believe nothing contrary to their wisdom (literally, their science), the Cross was unutterable folly and weakness.

The world has not changed. Today, multitudes ridicule the idea of redemption by a distant crucifixion. But the preaching of the Cross remains the supreme function of the Church for by that means alone God awakens the conscience, melts the heart, wins the rebel, justifies the ungodly and brings to the repentant sinner forgiveness, holiness and heaven.

Paul reminds his readers that their redemption was not rooted in *wisdom after the flesh* (intellectual brilliance), *might* (a powerful personality, or nobility (social standing) but in *Christ* (26-31).

The third mark—The Inspired Leadership of the Church (2:1-16):

Paul defines the motivation of his preaching. It was not a display of eloquence (1), nor did he preach for reward (2), nor did he rely upon the power of his personality (3), nor did he indulge in philosophical discourses (4). These are temptations to which the modern preacher is ever exposed.

For power in his preaching, Paul depended upon the Holy Spirit (4), the wisdom of God (6-7), the revelation of God—the Scriptures (9-14) and the mind of Christ (16). These resources are available to every preacher today.

God-inspired preaching is the desperate need of our times. The Protestant pulpit laid the foundations of this great nation. That same pulpit could, if it would, restore to our people the faith of their fathers, and deliver us from the revolution of rebellion which now threatens to destroy our moral fibre.

The fourth mark—Spiritually minded Members of the Church (3:1-23):

The members of the church at Corinth were carnal. That is, they were babes in Christ (1), and like all infants, they had to be fed with milk rather than meat (2). Carnality is always manifest in jealousy, strife and party dissension, so that in this regard the Christian does not differ from the worldling (3).

The phrase *ye are yet carnal* indicates that Paul expected carnality to give place to spirituality, and to describe the process of transition, he uses three metaphors:

The first is *agricultural* (6-8). Paul planted, then Apollos watered, then God gave the increase. Here the laws of harvest are applied.

The second is *architectural* (9-15). Christ is the foundation (11) and every man is building his own superstructure (character), which will be tried by fire, to determine what sort it is, solid or superficial (13-15).

The third is *ecclesiastical* (16-23). Every Christian is a temple of the Most High God, a sanctuary which he defiles to his eternal peril!

So the great apostle points the way from carnality to spirituality, a lesson which every church member and Salvationist would do well to heed.

The responsibility of leadership is undoubtedly heavy, but the responsibility of membership is no less heavy.

(To be continued)

The first three epistles in the New Testament form a trinity of utmost importance to every Christian. Romans is always first because it sets forth the one and only gospel. First Corinthians is always second because it defines the Church to which the gospel is committed. Second Corinthians is always third because it portrays the ministry of the church to which the gospel is committed.

This week we commence a brief study of 1st Corinthians. Written by Paul about 57 A.D., the Epistle has as its purpose the correction of certain difficulties which had arisen in the church in that city. Although Paul deals with specific incidents, in doing so he underlines the basic principles which constitute the unchanging foundation of all church life and work. For this reason the Epistle deserves the careful consideration of every church member, and of all who are called to spiritual leadership, whether lay or ordained.

Let us briefly glance at the historical setting of the Epistle. The church at Corinth was established by Paul during his second missionary journey. After a stay of about eighteen months, Paul moved on to Ephesus (Acts 18 and 19) and later Apollos assumed charge.

Hearing of certain serious disorders in the church, Paul wrote a stern admonition, of which no copy is known to exist. The church replied, asking Paul for guidance in regard to such matters as marriage, whether Christians should eat meat which had been offered to idols, and so on. The first Corinthian Epistle is the answer.

One cannot read the Epistle without discerning how powerfully the church was influenced by its environment, so it is desirable that we remind ourselves of certain facts about Corinth.

With its population approaching half a million, Corinth was the commercial metropolis of Greece and one of the richest and most important cities in the Roman Empire. In and out of its harbours flowed the commerce of the world, yet the name Corinth was a byword for vice and infamy. To live like a Corinthian was a synonym for immorality. This explains why the converts to the Christian faith found it hard to shake off their early associations. It was difficult for men and women, breathing the foul atmosphere of Corinth, to maintain the moral ideals of Christianity. Not all agreed with Paul's stern condemnations of the monstrous case of incest (5:1-13), nor with his solemn warning against treating lightly those sins of impurity which threatened to destroy the witness of the church (6:12-20).

QUIET MOMENTS

God is Steadfast

EVERYBODY wants to find God. Everybody knows that a life linked with God is unutterably safe. Nothing can defeat or destroy a life which is kept in the hollow of God's hand. All sorts of difficulties and tempests can beat upon us, but we cannot be shaken. We are steadfast in our eternal securities. Every storm-tossed, fretted, fearful life longs for such a security. Merely to know that nothing can destroy our peace is to have reached one of life's noblest achievements. But that is not the main nor the highest benefit of finding God.

We are not merely defended against the world, we are made victorious over the world. To be linked with God is to be in contact with inexhaustible power. We become aware that whatever problems we may have to face we can be more than conquerors through Him that loved us. This is a very thrilling experience. It is incomprehensible to those who know nothing of its deeper meanings. When St. Paul said, "I can do all things through Christ which strengtheneth me," he was speaking sober truth. He found that Christ was able to give him the power of victory over every difficulty and every foe. Jesus has taught us to believe that such a life is possible.

To find God is to find peace, because through God we gain the secret of the overcoming life. Christ has the way of victory over every difficulty facing you at this moment.

COLONEL GEORGE HIGGINS speaks of the

MESSAGE FROM THE ANGELUS

IN the well-known picture of "The Angelus", two French peasants are depicted praying in a potato field at the close of the day. The implements of their toil—the barrow, fork and spade—are around them and in the distance a church spire rises as a landmark for the surrounding countryside. The Angelus bell has sounded and in response the girl's head is bowed in prayer; the young man has removed his cap and stands in reverent silence. This lovely old picture speaks of three things that matter most: work, friendship and worship.

In spite of the longing some seem to have for a life of indolence—imagined to be an enviable state of bliss!—to have a task to perform and the ability to carry it through gives joy and satisfaction in life.

In countless great cathedrals and churches are many beautiful poems in wood, stone, metal and glass; in this day of machine-made, mass-produced articles the old craftsmanship is not so readily discerned as of the masters of old. Yet there is still joy to be found in a task well done.

The danger today lies in thinking that our little effort does not count, but the ordinary task well done is of value, though it receive no recognition from others. Sincerity and faithfulness in the discharge of the common task are vital if we are to gain inner satisfaction.

We are all being served daily by a crowd of unknown workers, and it is good for us to remember that in work well done we are all contributing something to the good of the world. Work done in the service of Jesus Christ has triple value: it brings pleasure to us, to others and to Him.



THE ANGELUS

BY JEAN MILLET
Miller Services, Toronto

The figures in this old picture are of a man and woman working together. There are many such fine teams linked together in the bonds of service.

One of the secrets of a happy life is to find someone who is a real friend, with whom we may share our interests. Getting on with people is not always easy; some are selfish, mean, irritating and bad tempered; but co-operation and friendship compose differences and dispel hostility. Some years ago I heard a gifted youth leader tell his audience of young folk of his experience during his courting days. "When we had been out together", he said, "we never parted without having first prayed together." The word of God

enjoins us so to work together that our prayers be not hindered.

Life is never complete without something to do, someone to love and, above all, Someone to worship. Our human hearts will always be restless and unhappy until we find the peace of God. The call and challenge of the Christian faith is to know God through Christ. Whatever life may have in store for us, it is clear that work, friendship and worship give durability and purpose to living, and provide motivation for our very existence.

In John Buchan's autobiography, *Memory hold the door*, there is this fine sentence: "When the future is uncertain, the mind turns naturally to the certainties of the past, and finds comfort in what is beyond the peril of change."

In Christ Jesus, we all may find a Friend, whom we may love; His glad service of love is a noble work to do; and to worship Him will be a delight.

Preparing to Die?

asks Captain William S. Clarke

A C.B.C. radio programme, "Matinée", recently carried a report from New York of a very unusual fund-raising event—an auction, not of goods, but of services. House painters, lawyers, doctors, music teachers, writers and representatives of many other trades and professions, donated their services, to be provided to the highest bidder with the proceeds going to assist under-privileged children.

The most interesting feature of the report to me was a statement made by one of the people in charge of the auction. She indicated that there were several bids for the offer of consultative services by a psychiatrist, but none for the services in drawing up wills offered by two lawyers.

I recall hearing the late General Albert Orsborn, state that in his

opinion most people today are more concerned with living than dying. He observed that the kind of preaching which emphasized eternal judgment and hell, and which at one time gripped the hearts and minds of its hearers, now largely falls on deaf ears. The suggestion was made that perhaps the complexities of our modern society are so manifold that people are too busy dealing with them and have no time for spiritual or emotional energy to worry too much about dying.

There seems to be a good deal of truth in this assertion. Nevertheless, it is an irrefutable fact that death, though its coming may be retarded and eased by the miracles of modern medicine, still comes as an intruder into the affairs of every person.

Only Jesus Christ has the answer to death. He, who conquered it for Himself on Calvary, offers graciously to share with all who will accept what that victory means. In Christ is forgiveness of sins and the power to live life in such a way as to be able to give a good account when, having past through the gates of death, you come to the place of eternal accountability. Christ also gives the assurance of sharing eternity with Him and with the Heavenly Father. He said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

I do not minimize the part which the psychiatrist may play in dealing with many of life's difficulties. But at the same time it must be made clear that the ultimate answer to life can be found only in the Son of God, Jesus Christ. By all means prepare to live; but, if you would be wise, prepare also in the God-appointed way, to die.

HOW TO BE SAVED

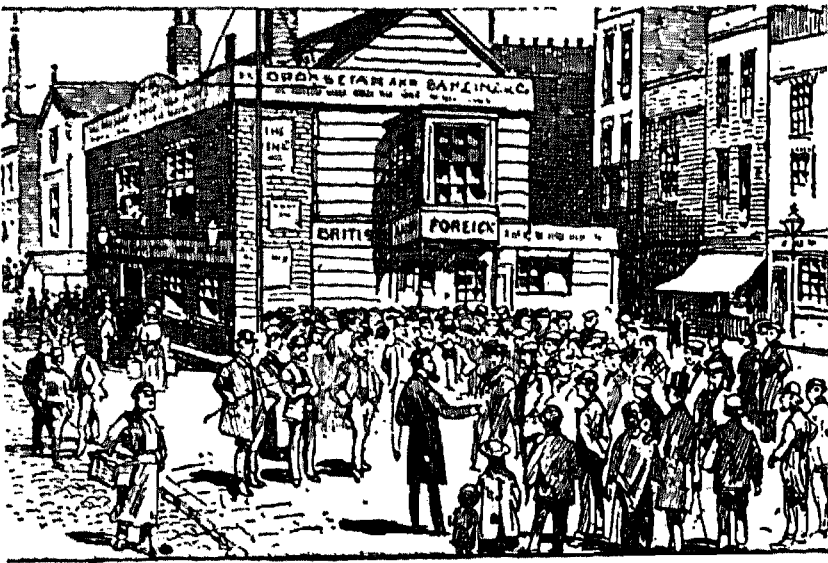
ARE you anxious to be saved from your sins?

You will be if you feel your need of a Saviour and are willing to give up wrong-doing.

First of all, pray that God will reveal Himself to you. Then, with repentance, which is sorrow for sins committed, and with simple faith, claim Christ who died on the Cross for the "who-soever," as your personal Redeemer.

"In all thy ways, acknowledge Him, and He shall direct thy paths."

OPEN-AIR MEETINGS



An artist's impression of William Booth's open-air meeting at Mile End Waste, London, England, in July, 1865, which began the work of The Salvation Army.

1 — THE ARMY TRADITION

HOW do we define the phrase, "Army tradition"? If it means the enthusiasm, spontaneity and sanctified audacity which characterized the Army's activities in its earliest days, then "traditional methods" must mean the applying of that spirit to the tasks today. It does not mean doing what our grandfathers did in 1897; it means being their kind of people in 1967. We have travelled far since Mile End Waste, but sometimes we lose our way.

It is a lack of this adaptability which neutralizes the effectiveness of much of our open-air evangelism today. It is not just that we conduct our outdoor campaigns as if we were still living under nineteenth century conditions; even worse, we seem to have developed one set way of running an open-air meeting whether it be held in summer or winter, town or country, busy shopping plaza or quiet avenue, whether the people stand to listen or hurry past, whether they are adults or pre-

Beginning a series of ten articles on vital aspects of The Salvation Army's oldest form of evangelism.

dominately children, or whether they have just come out of church or out of the taverns.

Such relevant factors are always considered in planning an indoor meeting, when we can reasonably assume that we shall have an expectant and attentive audience. How much more, then, ought we to prepare our ministry to the people outside, whose interest, at best, is only casual?

It could be said that our open-air work fails because there are too many people at the wrong place at the wrong time with the wrong kind of message. This is not true of all of our outdoor work, even when run on the old lines; but most of our open-air meetings could be improved by better timing, better siting, better deployment of forces and better preparation.

Evidence that someone has been blessed by an open-air meeting in spite of inattention to these details is no excuse for complacency. We cannot expect God to give us the success we seek unless we are prepared to make full consecration of time, effort and good sense.

Time was when in most western lands we had a Saturday night open-

air meeting, as many as three on Sundays and one or two extra during the week. Even if it were possible to maintain such a heavy programme in these days when urban populations are spread over such a wide area, it is probably true to say that apart from places where exceptional events bring together crowds of visitors for a short period so many outdoor meetings would serve little purpose. But there is no doubt that our enthusiasm for open-air evangelism has somewhat waned. In some corps, and large ones at that, if this activity is carried on at all

it is so devoid of apparent effectiveness that only staunch loyalty to tradition, a faith in God's promise to water the seed sown and the prospect of taking part in a swinging march back to the hall keep the work from becoming drudgery.

Yet this need not be so. The contemporaries and immediate successors of Jack Addy and Joe Ludgate may have devoted more of their limited leisure time to donning the uniform and taking part in indoor and outdoor meetings; but probably, even in those days, the activity was not always provoked by pure devotion and our lesser corps activity does not necessarily mean the lack of devotion. But an intelligent exploitation of the opportunities as they arise today, a willingness to try anything once, to court failure while in search of success, would surely give impetus to our warfare. Bandsmen and songsters would find that a discussion on strategy and tactics is more useful and exciting than excursions into the realm of atonal experiment.

In consideration of better timing, siting, deployment of forces and preparation, we ought first to examine the *scope* of our open-air evangelism. Our potential listeners may be divided roughly into four groups: leisured crowds (parks, beaches, late-night theatre and coffee bar habitues); the folk at home (neighbour-

hood meetings); scurrying crowds (shoppers and city centres) and captive crowds (outdoor cafés, theatre and bus queues).

Leisured crowds—Obviously the best open-air meetings are those which touch large numbers of people who are prepared to stand around and listen. With a few exceptions, only corps in resort areas have the opportunity of ministering to leisured crowds within the limits of the usual Sunday programme. This means that in most corps on Sundays we can do little more than make the best of our neighbourhood stands. (We can enlarge on this in a later article.)

While we would like to see more marching rather than less, there is not much use in parading through deserted streets (some would say we should not be snarling up the traffic in busy streets). The practice limits our Sunday activities to an area within twenty or thirty minutes' march of the hall. Because of the restricted populace within their district many corps abandoned marching a number of years ago to use their cars to reach outlying areas with the message. The more unusual these visits are, the greater the likelihood of good attention.

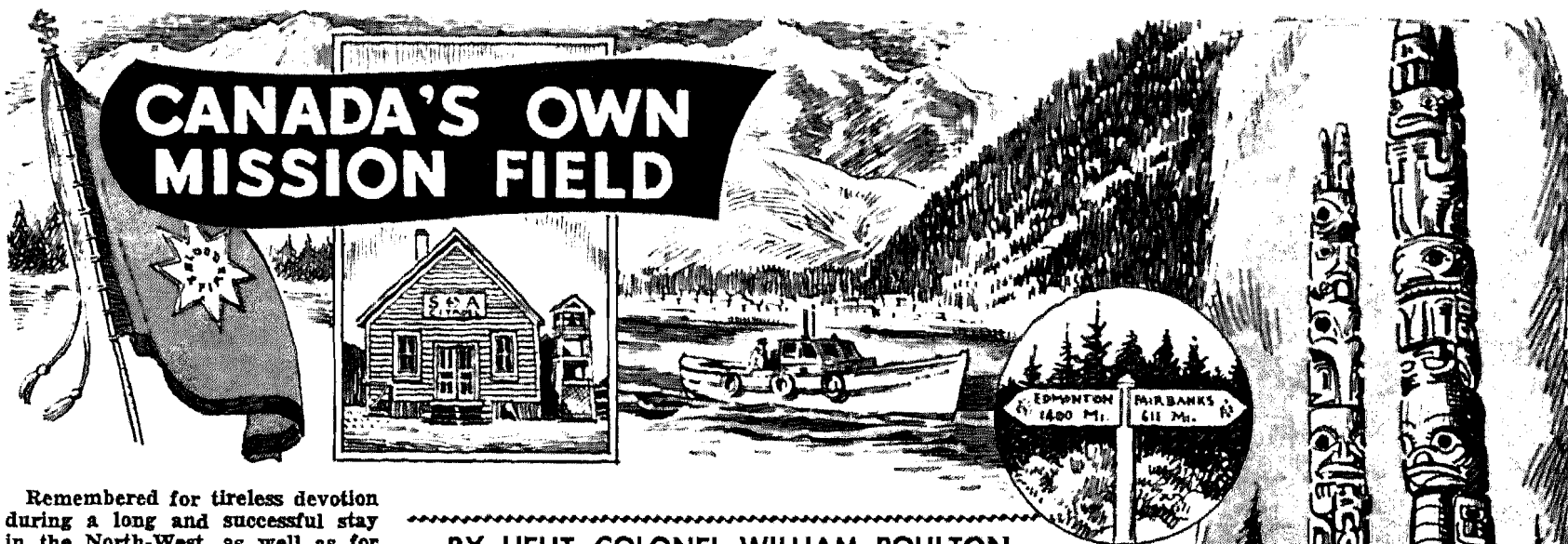
Neighbourhood meetings — The drawback regarding neighbourhood

(Continued on page 15)

THE QUEEN AND THE JOYSTRINGS



The internationally-known Salvation Army pop group, the Joystrings, were invited to meet the Queen at a Buckingham Palace Garden Party last month. Her Majesty is seen chatting with (anti-clockwise from the left) Captain Joy Webb, Captain Bill Davidson and his fiancée, Cadet Jean Wigley, Captain and Mrs. (formerly Sylvia Gare) Peter Dalziel and Bandsman and Mrs. Wycliffe Noble. Although the Joystrings always have been and still are the centre of much controversy, many Salvationists feel that they are some of the best modern exponents of the Army tradition.



CANADA'S OWN MISSION FIELD

BY LIEUT.-COLONEL WILLIAM POULTON

Remembered for tireless devotion during a long and successful stay in the North-West, as well as for six years overseas with Canadian servicemen during the second world war as an outstanding Supervisor, for which he received the M.B.E., the Colonel has also had wide experience in corps, public relations, immigration and property work. Since 1962 as Welfare Services Secretary in Toronto, and presently as Correctional Services Secretary, all the resourcefulness, forthrightness and drive marking earlier appointments have again been called forth.

IN this year of the Centennial of Canada's Confederation, it is appropriate that we consider the great task undertaken by our beloved Army on one of the last great frontiers of civilization, the West Coast of Canada and the State of Alaska, U.S.A. In 1867, when Canada was confederated, the people of the north-west were only becoming known and many were, as yet, hostile to all intruders on their fishing grounds and their riverside homesites.

Canada was settled in the east by way of the St. Lawrence and Hudson rivers and the great Lakes basin. Men travelled by water because there were no roads. Canoes were cheaper than roads or horses and carts.

Settled from Pacific

It is not without significance that even today seventy-five percent of the population of Canada and the U.S.A. lives within a two hundred and fifty mile range of these great waters. The west was settled from the Pacific before there was a Panama Canal to save the long journey around the Cape.

But, I run ahead of my story.

Red Indians! What a picture they conjure up in our mind. Ponies and buffalo, tomahawks and moccasins, tepees and birch bark canoes; the Coureurs de Bois, and fur traders, Hudson Bay Company of Adventurers, cowboys and Buffalo Bill, ad infinitum. However, our Salvation Army history of work with native Canadians has no link with such people.

These people of the Great Lakes basin and the Prairies Region were given the Christian message nearly two hundred years before William Booth was born. Intrepid and devoted Roman Catholic and Anglican missionaries were early on the scene as the country became colonized by France and England.

The history of Salvation Army activity among the North American native peoples is wrapped in the blanket of the West Coast regions.

Before the commencement of The Salvation Army in Canada (1882), the ministry of the Christian Church had been extended to the Reserves as far west as the Red River; the Roman Catholic, Anglican, Methodist and Presbyterian Churches being well represented in these projects. Much, indeed very much, had been done west of the Red and out to the coast, but there was plenty of room for all who would, and could, delegate workers and clergy to that region.

The Alaska purchase and the subsequent withdrawal of Russian influence, along with which went the priests of the Orthodox Church, opened a new field of operation for the churches of North America. The new, young, vigorous Salvation Army sent its workers into this area.

Port Essington, at the mouth of

ship as practised by The Salvation Army.

Our methods of evangelism, and personal witness, caught on with the native from Vancouver to Sitka. With the Klondyke strike we moved into the great Yukon area of the interior. Some excellent results were obtained and many fine halls erected and congregations developed.

Individual conversions took place at Vancouver, where many natives went as employees of shipping firms and fishing companies.

In 1918 we ran a summer course for laymen conducted by the Training Principal, Lieut.-Colonel Phillips. Graduates of this course were commissioned as Field-Captains and sent back to their own villages and reserved to be Commanding Officers in perpetuity.

Divisional Headquarters was set up at Juneau in Alaska and operated effectively until 1942 when Alaska was attached to the U.S.A. Western Territory. With headquarters at Anchorage, a valuable and varied ministry continues in fishing village and industrial centre. Work in Canada then came under the direction of our Southern British Columbia Headquarters in Vancouver.

Later to give closer direction to native work, a divisional headquarters was established at Prince Rupert. From this administrative centre the work in central and northern British Columbia and the Yukon Territory is given oversight. From Ocean Falls in the south to Old Crow on the Arctic Ocean is 1,250 miles, and Willow River is 520 miles from Prince Rupert. This is the geographical boundary of our immense divisional area. There are less than 50,000 people in this huge expanse of land. Much is still unmapped and virgin forest area. God's own country to those of us who have lived in its rugged, cruel, but beautiful hills and valleys.

NEXT WEEK, the author speaks of the pattern of Salvation Army work as it developed among the natives of Canada's northland.



the Skeena, was the last port on Canadian soil and it became a great transfer point. At the time of the Klondyke Strike, Port Essington had a population of over 30,000 people, and presented a great challenge.

The non-sacramental form of worship pioneered by Duncan, McCullagh, Tomlinson, at the coast and up the Naas, laid the way for the new expression of Christian wor-

ABOVE: Fishing boats used by the Indians, tied up in the Prince Rupert, B.C., harbour. LEFT: The author and his wife (front right) took command of the area from (then) Sr. Major and Mrs. Cornelius Warrander during the 1949 congress conducted by the Field Secretary, Colonel Gilbert Best (centre). This historic group included all the contemporary Field-Captains, a rank designed specifically for this work and now defunct.



LET'S BAKE A SCRIPTURE CAKE



CORPS Secretary Mrs. Marilyn Johnston of the Lakeview Corps in Toronto has kindly forwarded a copy of the familiar "Scripture cake", which she found among her late mother's clippings.

The idea sprang from the nimble mind of the famous food editor, Marian O'Brien, author of *The Bible Cookbook*. Mrs. O'Brien says, "Two things, our faith and our food, are more closely bound up with our daily living than any others." She found through her own study of the Bible that early Jews and Christians had eating customs very much like our own, and her recipes combine the best of today's foods and cooking techniques with the traditional foods of the Bible.

Is your family fond of pancakes for breakfast? A common morning meal in biblical times consisted of a kind of pancake spread with honey

and cheese and rolled up for easy eating on the way to work!

Lunch time might be your one "quickie" meal of the day. If so, you're very much like your Old Testament sisters who provided a simple noontime repast of bread, hot or cold meat and fruit.

When a man comes home after a day's work—whether he was fishing in the Lake of Gennesaret or fighting to board a bus to suburbia—he wants a hearty meal. A middle-class housewife in downtown Jerusalem two thousand years ago might have pleased her hungry husband with a cheese soufflé as an appetizer, followed by roasted mutton or veal and a variety of vegetables cooked in oil or water. Creamy pastries and fresh fruit were the toppers.

If you're familiar with Bible passages, you will recall that herbs were named in many of the meals described. The word "herb" included all edible greens, in biblical terminology. "Pot herbs" were cooked greens; "green herbs" were those eaten raw.

The word "pulse" occurs often in Bible cookery, too. Translation for the modern housewife of today could be any simple food based on grains.

And of course no fan of Bible cookery would forget to start or end a meal with a recitation of a table grace. A prayer of John Wesley's is very well known: "Be present at our table, Lord: be here and everywhere adored. These creatures bless, and grant that we may feast in Paradise with Thee. Amen."

George Herbert had a shorter one: "Thou hast given so much to us. Give one thing more — a grateful heart. Amen."

Scripture Cake

- $\frac{3}{4}$ lb. 1 Kings 4:22 (flour)
- 6 oz. Judges 5:25 (butter)
- 6 oz. Jeremiah 6:20 (sugar)
- 8 oz. 1 Samuel 30:12 (raisins)
- 6 oz. Nahum 3:12 (figs)
- 2 oz. Numbers 17:8 (almonds)
- 2 tablespoons 1 Samuel 14:25 (honey)
- Season to taste with 2 Chronicles 9:9 (spices)
- 1 cup Judges 4:19 (milk)
- 3 Luke 11:12 (eggs)
- Pinch Genesis 19:26 (salt)

This cake is mixed in the usual way, by creaming the sugar with the butter, adding the beaten eggs, and then the sifted dry ingredients alternately with the milk. The in-

gredients must be mixed thoroughly until well-blended. The honey may be added after all the other ingredients are in the mixture.

Bake either in a tube pan, or in smaller loaf pans in a 350 degree oven. It takes about one hour in a large pan, or proportionately less time when baked in smaller pans. When nicely browned, and a toothpick comes out clean when inserted in cake, remove from oven and cool in pan.

It's a Fact!

Only a magician can get a rabbit out of a hat, but no special training is needed to let the cat out of the bag.

* * *

To get fat don't eat fast; to get thin don't eat, fast.

The HOME PAGE

Are You Mortgaging the Future?

MOST of us are mortgaging the future in one way or another. Eventually, we say, we will do this or that. Some day we will begin the book, or start the great task; some indefinite day we will carry out the vision, we will work for the Master, we will make others happy—there will be a wealth of good in the things we will do some day.

Naturally, we believe that life will be more satisfying ten years from now than it is at present. We see no uncomfortable hours in our vision of the future. There is no poverty in the vista of tomorrow's delights.

When the burden presses on weary brain and heart, and our physical strength almost breaks under the tasks of today, we take heart with each new morn as we look past the blank wall of the present into the landscape of the future, where the burdens will grow less. Nor is this wrong. To plan, to dream, to have visions may be to achieve.

One of the saddest phases of life today is the lack of perspective. Personal happiness seems to be on the decline, for we are dropping the future from our consciousness.

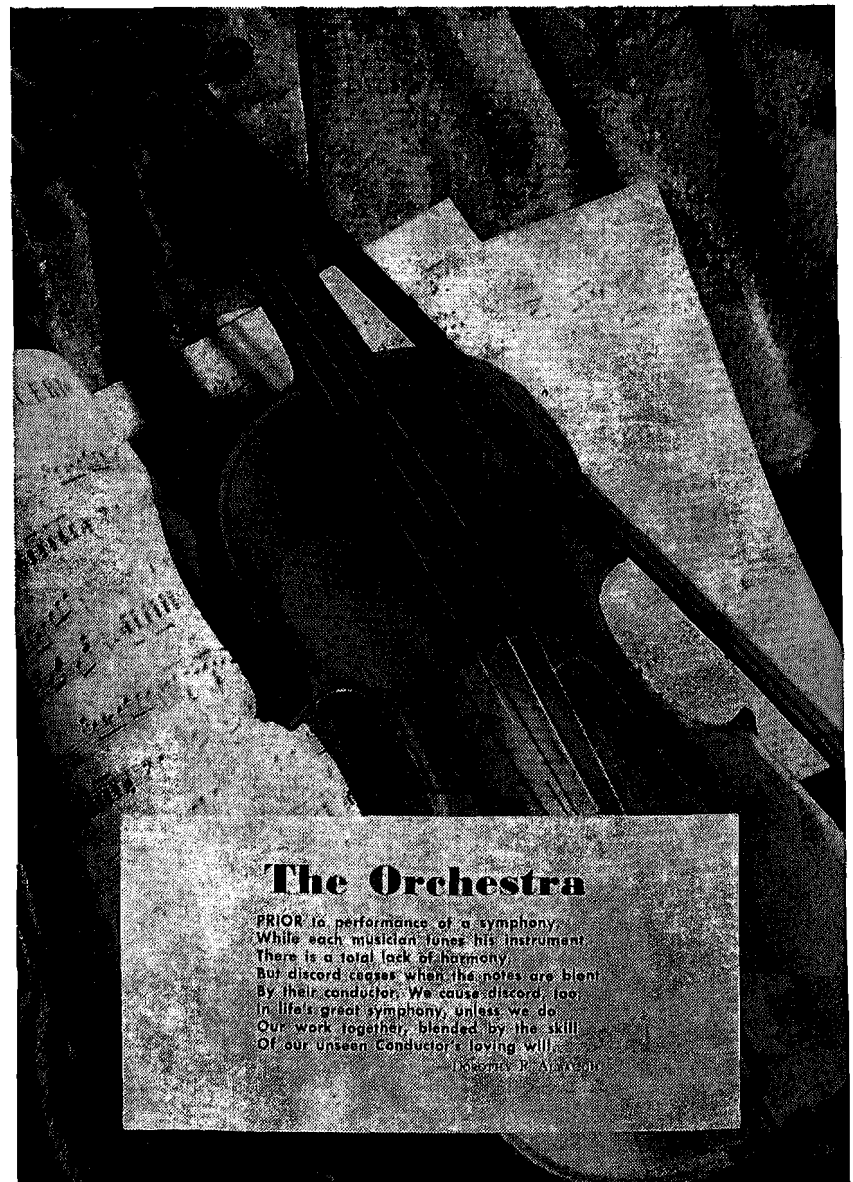
There have never been so many

avenues of human happiness as there are today. There has never been so much comfort and wealth distributed among the common people; yet, in spite of this, the average intelligent citizen would appear to be less happy than he was a few decades ago. There are many reasons for the decline of happiness among the intelligent, but not least is that we tend to stand pat on what we have, and refuse to dream.

We find a glorious example in the life beyond compare with any other life, our Lord Jesus, "Who for the joy that was set before Him endured the Cross, despising the shame". That His dream of the future was vindicated is declared in the next words, that now He is "set down at the right hand of the throne of God". Therefore, if the future is to vindicate our dreams, it must be built on today's right living.

"Yesterday is but a dream, Tomorrow only a vision, But today well lived makes Every yesterday a dream of happiness, And every tomorrow a vision of hope.

Look well, therefore, to this day."



The Orchestra

PRIOR to performance of a symphony While each musician tunes his instrument There is a total lack of harmony. But discord ceases when the notes are blended By their conductor. We cause discord, too In life's great symphony, unless we do Our work together, blended by the skill Of our unseen Conductor's loving will.

(Copyright © 1941)

The Founder's Favourite Hymns

Recalled by Lieut.-Colonel Gordon Avery

INFORMATION regarding the songs used by William Booth prior to the publication of the first *Christian Mission Hymn Book* is very meagre. The *History of The Salvation Army* covering the years from 1865 to the time of the dramatic change from Mission to Army in 1878, mentions only nine songs by name; of these six are included in our present song book.

Any consideration of these early days would, however, have to take into account that both William and Catherine Booth had strong Methodist connections and were steeped in the Methodist tradition. It was not surprising, therefore, when *The Christian Mission Hymn Book* appeared, to find that of its 524 hymns almost 200 of them were Methodist hymns and some 150 were penned by John or Charles Wesley. As this book was compiled when both were convalescing, in comparative seclusion, at Hardesty, a small village near Canterbury, there is little doubt but what the contents of the hymnal reflects the indebtedness of the two Booths to their Methodist heritage of holy song.

When, in 1894, William Booth reviewed his fifty years of salvation service, he made reference to the revelation which had come to his

heart. Upon pleading his timidity, it was pointed out that this was a duty he owed to God and it was a form of selfishness to withhold it from God.

At this juncture there came to his heart with special significance one of Charles Wesley's hymns, which was later to be included in *The Christian Mission Hymn Book*. Three of the verses especially seemed to challenge his soul:

*To rescue me from woe,
Thou didst with all things part,
Didst lead a suffering life below
To gain my worthless heart.*

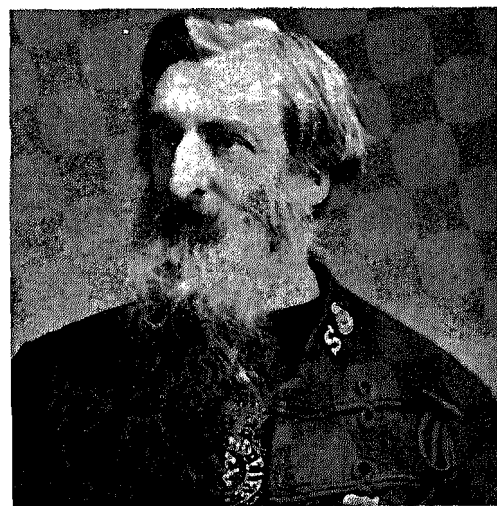
*And can I yet delay
My little all to give,
To tear my soul from earth away
For Jesus to receive?*

*Nay, but I yield, I yield!
I can hold out no more,
I sink, by dying love compelled,
And own Thee conqueror.*

It was as he reflected upon these words that he was enabled to yield up his fears and his timidity, and stepped out with an abandon to the work of preaching the gospel in the streets of his native city. Who can ever measure the tremendous result of this one dedication?

As the Founder drew near to the closing period of his remarkable life, one which had been abundantly honoured by God, we still find the "precious hymns" of Charles Wesley upon his lips. His youngest daughter, Commissioner Lucy Booth-Hellberg, tells of how, sitting by his bedside on the morning following his final operation, the warrior-saint repeated the four verses of song No. 406:

William Booth, the Founder of The Salvation Army, whose life was profoundly affected by the wealth of hymnody supplied by his Methodist background.



heart in regard to the power of the Holy Ghost to make men holy in thought, word and deed. He wrote:

I saw that entire holiness was insisted upon in my Bible, while my hymn-book, composed chiefly of precious hymns by Charles Wesley, was all aflame with the beauty and value of it.

If by historical songs we include those which helped to mould the life and experience of our leaders and thus helped in formulating the doctrines and teachings of the Army itself, then Wesley's hymns certainly have a place in the roll of honour. For instance, Song No. 232:

*When shall Thy love constrain
And force me to Thy breast?*

Our Founder, when only seventeen years of age, had been urged by a visiting evangelist to Nottingham to begin making a public witness to God's work of grace in his

heart. Upon pleading his timidity, it was pointed out that this was a duty he owed to God and it was a form of selfishness to withhold it from God.

After breathing out the four verses, as with a dying challenge, he repeated the two final lines:

*And change and throughly purify;
Thine only may I live and die,*

followed by, "My dear Saviour, all unworthy as I am, Thine only may I live and die."

The consecration of a lifetime was now about to find its culmination in the triumphant passing into the presence of his Saviour. Again, it was a song which William Booth had included in his *Christian Mission Hymn Book*.

And what about the long years in between; years of fighting, years of stress and strain, years of toil and sacrifice and sorrow as well as years of glorious victory? Throughout this long period one of

Songs FOR THE TIMES

his favourite songs was John Wesley's translation which we have as Song No. 776,

*Now I have found ground
wherein
Sure my soul's anchor may remain.*

The late Brigadier Pimm Smith recalled the powerful way in which the Founder declaimed the verses of a Christian Mission hymn in officers' meetings in Birmingham in 1899. Lining out these same words in a gathering of headquarters officers on his eighty-third birthday he made this magnificent declaration:

I stood on that foundation nearly seventy years ago. I am on that same foundation tonight . . . and should I live to be ninety or



Charles Wesley, the prolific hymn writer, whose compositions greatly influenced General William Booth in his choice of songs with which to launch The Salvation Army.

a hundred, you will find me on the same foundation.

His private secretaries, Brigadier Fred Cox and the late Commissioner Evan Smith, both told of many occasions when, unable to sleep, they would hear the General repeating this song, especially verse four:

*Though waves and storms go o'er
my head,
Though strength and health
and friends be gone,
Though joys be withered all and dead,
Though every comfort be withdrawn,
On this my steadfast soul relies:
Father, Thy mercy never dies.*

What a magnificent and tremendous faith he had in the mercy of the omnipotent God and what a glorious swansong!

The Army Mother, Catherine Booth, has left her own witness to the power of these "precious hymns" of Charles Wesley. To give one significant illustration: In the early days of her spiritual pilgrimage the Army Mother was considerably troubled by doubts as to her standing in Christ Jesus. Surely, she reasoned, she should be conscious of an assurance within her heart that she was saved. She wrote later:

I can never forget the agony I passed through. I used to pace my room till two o'clock in the morning; and when, utterly exhausted, I lay down to sleep, I would place my Bible and hymn book under my pillow, praying that I might wake with the assurance of salvation. One morning, as I opened my hymn book, my eyes fell upon the words:

*My God, I am thine;
What a comfort divine,
What a blessing to know that my Jesus is mine!*

Scores of times I had read and sung these words, but now they came home to my inmost soul with a force and illumination they had never possessed before. It was as impossible for me to doubt as it had before been for me to exercise faith. Previously, not all the promises in the Bible could induce me to believe; now not all the devils in hell could persuade me to doubt. . . . The assurance of my salvation seemed to flood and fill my whole being. Throughout the following years, and sometimes amidst great suffering, her confidence remained sure and when, at the end of her wonderful life, members of the family and a group of leading officers gathered around her deathbed, they sang these same words of assurance, words which would again bring strength and comfort to her heart:

What a blessing to know that my Jesus is mine!

The song had found a place in the "Believers Rejoicing" section of the *Christian Mission Hymn Book* and now is found as song No. 284 in our present song book.

Here, then, we have some of the earliest of our historical songs, songs which came to us through our Methodist heritage.

TORCHBEARERS BEWARE!

Here, within our citadel,
Whence our fathers marched to storm
the gates of hell,
Planning how we best can make a new
appeal,
Doing what we like to do with splendid
zeal,
We are torchbearers!

Torchbearers, remember!
There are happy days ahead in there!
Many engagements, home corps and
away,
Show our reputation stands in how we
sing and play.
Free a summer evening for a village
"open-air"
There are happy days ahead in there.

In there! In there!
Where the brightness reigns in there!
Torchbearers are waiting,
Empty seats contemplating,
Finding life frustrating in the bright-
ness in there.

Torchbearers remember!
We have many busy nights in there!
Be at your practice, senior and Y.P.
Music, drama, timbrels and H. L. Auxil-
lary.
Join the Bible study hour and leave some
time for prayer.
We have many busy nights in there!

Torchbearers, remember!
They don't seem to want our fare in
there
Ought we to go where rather we'd not
be!
Door-steps, cafés, dance halls, pubs,
wherever sin we see?
If we found what interests them, and
how and when and where,
We might even get "the worst" in there.

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

BEDFORD, Eldon Fleming. Presumably deceased, though this "hearsay". Was a Merchant Seaman in Canadian Navy. About 1944 or 1945 his ship put in to Durban, South Africa, where he met and married Olive Ruby St. Joseph — this about 1945. A son, Richard Fleming Bedford, was born July 7, 1946. This was after sailing of his father's ship. The father has never been heard from since. Son seeks to know of his relatives in Canada. Are there any who would contact us? 67-155

BLACK, Charles Robert. Age about 55. Born in Montreal, Que. Married. R. C. Short. Small build. Blue eyes. Dark hair and complexion. Self-employed painter and decorator. In 1955 lived on Parliament St., Toronto. His father was also a painter. His mother, Christina, and father, Robert Black, both deceased, as is wife, Eileen. Children—Lorne (37) and Tina (35). His sister Mrs. Violet Gilbert, enquires. 67-399

DRAEGAR, Bernard Cecil. Born April 28, 1927, in London, England. Was a farm worker. Married. Daughter, Doreen. To Canada in 1950. Last known to live at 18476 Mudbay Rd., Cloverdale, B.C. Last heard of in 1958. Mother is inquirer. 19390

DREULING, Josef. Born June 22, 1894, in Russia. Father was Bonifazius Dreuling. Inquiry through Red Cross on behalf of his brother, Rafael, whose address we have. Came to Canada in 1921 and last letter from him in 1932. His last address lost. Who can help us? 67-360

FORBES, James Robert (nickname "Cut"). Age 47. Born in New Glasgow, N.S. Height 5' 11". Weight 170 lbs. Medium build. Blue eyes. Fair hair and complexion. Single. Truck driver. Last heard from in summer of 1958. Lived on Lansdowne Ave., Toronto, Ont. Parents, Charles and Malinda Forbes (deceased). Brother Harry inquires and is most desirous to find. 67-352

GERDING, Gerard. Born November 5, 1930, at Bellen, The Netherlands. Last known address was General Delivery, Valemount, B.C. Was employed in a sawmill. Last heard from May 27, 1964. Intended to return to Edmonton. Letters to Valemount and Edmonton addresses returned. Parents — Z. Gerding and H. Gerding-Bouwmeester—are very anxious. 66-586

KNIGHT, Stewart Paul. Born April 25, 1919, at Jackson's Cove, Nfld. Was a sewage plant operator both in and out of Forces. Serial No. 221734. Social Insurance No. 422-787-002. Was a corporal in R.C.A.F. Last heard from in September, 1965. Was then in Los Angeles, California. Parents were Robert and Clara Knight, now deceased. His six children and inquiring wife, Leona Rhoda Knight, are anxious about him and are lonely because of his absence. 67-335

MCCARTHY, Melville (Mac). Age 48-49. Born in Pembroke, Ont. Height 6' 1". Weight 230-250 lbs. Brown eyes. Greying black hair. Dark complexion. In lumbering trade and worked at Sault Ste. Marie, Ontario. Last heard from by letter in 1965. Sister Winnifred inquires. 67-345

PHIPPS, John Henry (called Jack). Born April 25, 1900, at Battersea, England. Height 5' 6". Weight 170 lbs. Brown eyes. Dark hair. Chief in hostels and on boats. Probably in U.S.A. but could be in Canada. Brother Sydney is most anxious to find. 66-397

SCHUSTER, Nikolaus or some member of his family. Born May 15, 1923, in Russia. A cousin, Lilly (or Hilde) Schatz seeks. Were in Frankfurt/Main, Germany, but later, on July 27, 1959, via the "Aradia", they emigrated to Canada and their destination was given as Wintertown, Alberta. Came to join children Nikolai, Willy, Edmund and Lieselotte. Until 1958 they corresponded regularly. Can anyone help us find them? 67-359

SWANSON, Otto. In Norway his name was Otto SVENSSON and this could be so in Canada. Born March 21, 1894, in Norway. His parents were Otto and Ingeborg Svensson. His wife, Mathilde Svensson, living in Norway is the inquirer. He was last heard from in 1929 when he lived in Toronto, Ontario. 19469

van den HAZEL, Rose (née Rokoschewski). Born June 21, 1925. Married Hendrik van den Hazel, May 27, 1945, at Bechlin, Germany, while each of them were working on a farm in this area. They returned to Holland and from here emigrated to Canada in March, 1948. Her mother, Mrs. Anna Rokoschewski (born 15, 8, 94), is most anxious to find. 67-349

ZWARYCH, Walter. Born February, 1929, in Glenevis, Alberta. Height 5' 7". Weight 165 lbs. Blue eyes. Fair hair and complexion. Worked on College St. and Dundas St. W., Toronto, as an upholsterer. Was in the Army Reserve Corps. Last heard from in 1946. At that time he lived on Bellwoods Ave., Toronto. Said to have gone to lumber camp in B.C. His parents, now deceased, were Andrew and Veronica Zwarych. His sister, Mrs. Sophia Buck, enquires. Brothers and sisters have a strong desire to see him again. 67-346



Miss Eleanor Atton of Leamington, Ont. poses with a hymn board she donated in memory of her brother, David Atton. With her are the corps officers, Lieutenant and Mrs. James Thompson.

RELIGION IN THE NEWS

• **MINNEAPOLIS**—Upwards of ninety-five per cent of college students in the United States have no close contact with a church, according to the president of the Campus Crusade for Christ International. Speaking recently in Minneapolis, Dr. William Bright said that most college students are spiritually illiterate because no person has spoken to them about the claims of Christianity.

Campus Crusade for Christ, founded by Dr. Bright, is an interdenominational movement which attempts to provide the initial interest in Christianity through crusades, and also a follow-up by trained persons at weekly meetings of small groups.

• **TORONTO**—The newly-appointed Lutheran chaplain to seamen, the Rev. Siegfried Otto, has commenced his work in the Toronto harbour area. Plans call for the chaplain to carry on his programme at the Toronto centre during the season when the St. Lawrence Seaway is open.

In the winter months, Mr. Otto will perform the same duties in Halifax. His work will include counselling, arranging services, conducting social events, and just lending a "friendly ear" to lonely sailors. It is estimated that about fifty per cent of the sailors touching the Toronto harbour area are of Lutheran background.

HYMNSLIPS

A hymnslip is simply a short filmstrip containing one hymn only. We believe these hymnslips to be the best illustrated hymns ever produced. They consist of white wording on a background of natural colour photography. Where possible the picture illustrates the text of the verse; in other cases the background is floral, cloud or scenic.

FOR CHILDREN

*All things bright and beautiful
Away in a manger
Can a little child like me
Come to the Saviour make no delay
Dare to be a Daniel
Father we thank Thee for the night
Gentle Jesus meek and mild
I am so glad that our Father in heaven
Jesus bids us shine
Jesus loves me this I know
Jesus wants me for a sunbeam
Joybells ringing, children singing
Little children praise the Saviour
Safe in the arms of Jesus
Saviour like a Shepherd lead us
Shining for Jesus everywhere I go*

CHRISTMAS

*Angels from the realms of glory
As with gladness men of old
Away in a manger
God rest you merry, gentlemen
Good Christian men rejoice
Good King Wenceslas
It came upon a midnight clear
Joy to the world
O come all ye faithful
O little town of Bethlehem
Once in Royal David's City
Silent night, holy night
The first Nowell
Thou didst leave Thy throne
We three kings of Orient are
While Shepherds watch their flocks*

Retain this copy for future reference and others in subsequent issues.

Price — \$1.95 each; Three or more, 1.65 each.

The Trade Department, 259 Victoria Street, Toronto 2, Ontario.

No.
26
65
61
62
15
40
36
18
34
19
32
31
25
52
54

59
60
65
2
4
1
35
33
3
43
5
73
56
6
47
48

OFFICIAL GAZETTE

APPOINTMENT—

Major Doris Fisher, Territorial Headquarters (Assistant Territorial Home League Secretary)

Clarence Wiseman

Territorial Commander

COMING EVENTS

Commissioner and Mrs. Clarence Wiseman

Prince Rupert, Fri.-Sun., Aug. 25-27. Windsor, Fri.-Mon., Sept. 8-11; Toronto Bramwell Booth Temple, Sat.-Sun., Sept. 16-17 (Welcome to Cadets)

Mrs. Commissioner Clarence Wiseman

Rhodes Avenue, Wed., Sept. 6 (Metro-Toronto League of Mercy Rally)

Colonel Frank Moulton: Winnipeg, Fri., Sept. 15

Colonel and Mrs. George Higgins: Edmonton Temple, Sat.-Sun., Sept. 2-3

Lieut.-Colonel Ethel Burnell: Newfoundland and Labrador Province, Wed.-Mon., Sept. 6-11; Halifax, Tues., Sept. 12; Saint John, Wed., Sept. 13

Lieut.-Colonel and Mrs. Willison Pedlar: Galt Citadel, Sat.-Sun., Sept. 9-10

Lieut.-Colonel Wilfred Ratcliffe: Kamloops, Sun., Sept. 10; Port Alberni, Sun., Sept. 17

Lieut.-Colonel and Mrs. J. Douglas Sharp: Peterborough Temple, Sat.-Sun., Sept. 16-17

Brigadier Wyvel Crozier: Toronto Harbour Light, Sun., Sept. 10

Brigadier and Mrs. James Sloan: Charlotte-town, Sat.-Sun., Aug. 19-20; Amherst, Sat.-Sun., Aug. 26-27; Halifax North, Sat.-Sun., Sept. 16-17

Colonel Alfred Dixon (R): Wychwood, Sun.-Tues., Sept. 17-19

Territorial Evangelists—

Major and Mrs. George Clarke: Powell River, Wed., Sept. 6; Courtenay, Thurs., Sept. 7; Alberni Valley, Fri., Sept. 8; Nanaimo, Sat., Sept. 9; Esquimalt, Sun., Sept. 10 (a.m.); Victoria, Sun., Sept. 10 (p.m.); White Rock, Tues., Sept. 12; New Westminster, Wed., Sept. 13; South Vancouver, Thurs., Sept. 14; Grandview, Sat. Sept. 16; Mount Pleasant, Sun., Sept. 17 (a.m.); Vancouver Temple, Sun., Sept. 17 (p.m.); Chilliwack, Tues., Sept. 19

Spiritual Special—

Captain William Clarke: Beaver Creek, Fri.-Mon., Sept. 1-4 (Fellowship Camp); Saskatoon Temple, Thurs.-Mon., Sept. 7-11; Meadow Lake, Tues.-Fri., Sept. 12-15; North Battleford, Sat.-Tues., Sept. 16-19

The Salvation Army

Travel Service

Business or pleasure — Individuals or groups — For all your travel arrangements, consult

BRIGADIER C. G. FISHER

257 Victoria St., Toronto 2, Ont.

Telephone 366-9941

You are welcome at the

Jackson's Point Camp Auditorium

for regular summer Sunday meetings at 10:30 a.m. and 7 p.m.

SPEAKER: August 20th

Brigadier Thomas Ellwood

• THE CHIEF SECRETARY'S COLUMN •

BY COLONEL LESLIE RUSSELL

THE NATION'S BIRTHDAY was marked by no greater recognition than the visit of Her Majesty Queen Elizabeth II, following so closely the visit of Queen Elizabeth the Queen Mother to the Maritimes. The Chief Secretary and Mrs. Colonel Russell represented the Army at the royal garden party at Rideau Hall, Ottawa. The higher echelon, both government, embassy and ecclesiastical, were in attendance. At Parliament Hill, when Her Majesty joined in divine service, Brigadier John Smith was included among the denominational representatives.

Brigadier and Mrs. James Sloan were guests at the reception given by Queen Elizabeth the Queen Mother at Saint John.

SPEECHES, MUSIC AND PRAYERS, as well as a one-hundred-gun salute on September 1st in the city of Edmonton, will mark the observation of the day when Alberta joined the Confederation in 1905. Together with Premier Manning, Mayor Vince Danzer and Archbishop Anthony Jordan, Major William Hosty, the Edmonton P.R. Officer, will participate as President of the District Council of Churches. Again Salvation Army band music and Salvationist groups will have opportunity of a witness for Christ on another Centennial occasion.

REACHING THE "WHY" GENERATION — Canada's first National Christian Education Convention sponsored by the Ontario Sunday School Association, is to be held in Toronto, September 28-30, the venue being the People's Church. Our own Commissioner is to address a luncheon meeting of Salvationists at Scarborough Citadel on Saturday, September 30th, at 12 noon.

On the week previous, Saturday, September 23rd, there is to be a mammoth parade and rally from Queens Park to the Civic Square when three Salvation Army bands (Temple, Danforth and a composite Youth Band) and other Y.P. groups are expected to participate. Mark these days well on your calendar.

THE EDITORIAL DEPARTMENT is to be included in the relocation of the Printing and Publishing Dept. at Oakville, Ont. This decision has been made by the Commissioner after careful consultation and consideration. The close relationship of the Editorial with the Printing and Publishing at 471 Jarvis Street, Toronto, has been helpful and harmonious through the years and has grown in both efficiency as well as economy. That this relationship will continue is assured in the decision now made. "War Cry" readers, in particular, will follow with interest the development of this phase of Army work and administration.

THE TRAINING COLLEGE again opens its doors for another Training Session of Cadets for officership when "The Evangelists" will commence their first year of study and tuition for officership. Opening Day is September 14th. Of interest are statistics which give an average of forty-nine cadets yearly entering the Toronto Training College, plus sixteen at the St. John's Newfoundland Training College, making an average of sixty-five annually for the Territory. For 1967-68 it is anticipated 105 cadets will be in residence.

We are a growing organization, nevertheless personnel needs press continuously. The Army must reach out. Opportunity knocks and doors open to close. Much depends on the response of our

Salvationist young men and women. You are needed before these doors close. And you can respond now!

ARE WE GREAT ENOUGH? is the question raised by General Coult in a pamphlet which should have widespread reading. The furor raised during the visit to Canada of General Charles de Gaulle, President of France, poses such a question to the nation. The riots of U.S.A., too, challenge in much the same way. We may add this challenge exists in our relations among Christians.

Under this heading General Coult gives Salvationists and Christian friends of every denomination a clear statement contained in the substance of a Bible address for Christian unity. Every Salvationist should read this exceptionally well prepared and clear statement which will engender heart examination and poses the question in point to ourselves. Are we great enough?

INTER-FAITH GATHERINGS across Canada at civil and provincial level have joined thousands together in common prayer and worship to mark Canada's Confederation milestone. Ottawa bandmen, timbrelists and young people took part in a Youth Sunday Service during the Queen's visit. In Toronto, Earlscourt bandmen supplied the hymn-singing accompaniment when the Lieut.-Governor, the

Honourable William Earl Rowe, called upon the citizens of Ontario to acknowledge Almighty God on this occasion. At St. Thomas the Hamilton Temple Band gave similar service. The midnight heralding of the day at Hamilton included Army participation while in Vancouver the Temple Band led the March into the packed Empire Stadium.

Thanking God for all His beneficent blessings, we join in prayer with all faiths and the people of this great country that God may graciously grant His continued blessing upon this our land. No more effective bond between race, colour or creed can be made than in common prayer and seeking of God's blessing together.

Home of the brave and free.
While thus we pray for Thee
May all men brothers be
The wide world round.

Rocky Harbour Celebrates

THE sixty-seventh anniversary celebrations at Rocky Harbour Corps, Nfld. (Captain and Mrs. Robert French) were conducted by Aux.-Captain and Mrs. Fred Fillier from Channel Corps, Nfld. Participating in the salvation meeting were six bandmen from Deer Lake and Captain Jean Dawe, a former officer of the corps. At the anniversary dinner the candles on the cake were lit by Mrs. Martha Sparkes, the oldest soldier of the corps and extinguished by the youngest junior soldier, Dorothy Payne.

EIGHTY YEARS AT BRANDON



Left to right: Captain E. T. Gurney (C.O.), Divisional Bandmaster Walter Dinsdale, Mrs. E. Goode (No. 1 on the roll), Major Ed Read, Brigadier J. B. Meakings (D.C.) and Songster Leader Geo. Freeman.

TRAVELLING more than a thousand miles by bus with approximately forty fellow-Salvationists, Calgary Citadel Songsters, under the direction of Songster Leader George Freeman, joined their comrades at Brandon (Captain and Mrs. Edwin Gurney) for the eightieth corps anniversary celebrations. Leading the meetings for the weekend was Major Edward Read. These began on a Friday evening with a festival of music provided by the visiting songsters.

Following the anniversary banquet, at which many greetings were brought from former officers and soldiers of the corps, a songster festival of praise was held in the J. R. C. Evans Lecture Theatre on the college campus. Supporting the songsters, whose items ranged from the lilting "I Reckon on You" to the deeply devotional "Grant Us Thy Peace", was a brass ensemble. The local corps band also took part.

In addition to the usual Sunday schedule a Centennial civic service and programme was presented in the corps hall in the afternoon. Divisional Bandmaster Walter Dinsdale was the chairman. Besides

items by the visiting songsters, the women's triple trio and brass ensemble, the Brandon musical sections participated, the male voice quartette presenting a light-hearted number, "The Army Drum".

The Rev. Peter Jones and Mr. R. O. Lissaman, M.L.A., brought greetings from the churches and Provincial Government.

BLESSED BEGINNING

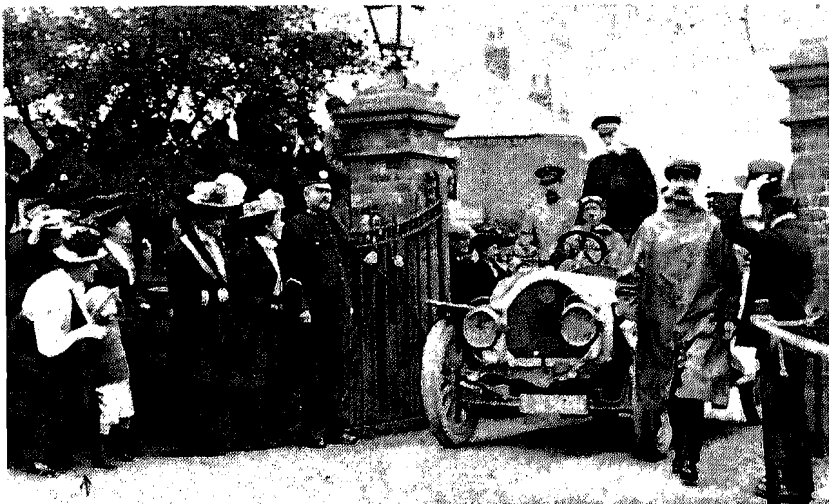
THE first Sunday of the command of Lieutenant Eileen Faulkner at Hampden, Nfld., ended with nine seekers at the mercy-seat. One of these was a man who had been a backslider for forty-five years.

TREASURED MEMORY OF THE FOUNDER

WHEN Mrs. William Dennison, wife of the Mayor of Toronto, attended a recent garden party arranged by the lady's auxiliary of the Toronto Harbour Light Corps she was accompanied by her eighty-seven-year-old mother, Mrs. Bainbridge, who expressed her pleasure at another contact with The Salvation Army which she has known for many years. In proof of this she showed Brigadier Joshua Monk a collection of photographs (one of which is reproduced below)

which were taken on the occasion of the visit of General William Booth to Burton-on-Trent (England) in 1908. The mother of Toronto's Mayoress is seen on the left in the white blouse as she encourages her young son to wave a greeting to the General while he drives through the gate. The son is now president of a bank in the U.S.A.

Sunday August 20th is the 55th anniversary of the Founder's promotion to Glory.



RAMBLING THOUGHTS OF A DAD

By Major David Guy



IN one of Browning's poems, an Italian duke complained of his wife that "she liked whate'er she looked on, and her looks went everywhere". In that case she must have been very like a baby! Has my infant son ever seen an object that he did not wish to handle? Surely he never sets his eyes on anything from teddy bear to television, but he immediately conceives an overwhelming passion to embrace, grasp, hold, love and devour it.

His is a life without fear; a mind that accepts the universe around him as friendly, desirable and good. And his mother, having observed infants ever since she ceased to be one, regards this phenomenon without surprise, but his father, having been practically blind to infants until he had one of his own, is intrigued, delighted and appalled by the spectacle.

A NOVELTY

He is intrigued because this acceptance of everything as desirable and friendly is a novelty to the adult mind which has become accustomed to cautious appraisal. Delighted, because he believes that joyful acceptance is the right attitude to life and to the universe God has created. But appalled, because he knows that not everything in our environment is kindly disposed, that the creation includes the scorpion and the plague, and that human sinfulness adds evil to the natural shocks that flesh is heir to.

The infant's attitude is the right one, but the adult can only recapture it by faith. To reject life is to reject God, the source of life; to distrust life is to distrust God, who is the ground of our being. Our real environment is a God of love and we find true life as we reach out eagerly to that love in child-like faith. But while love is basic, existence also contains much that is unloving and cruel.

How long before my little chap learns that not everything in the room will give pleasure to the touch, that some things are made to brighten and bless, while some will bite and blister; that fire will always burn and pitch will blacken? And when he learns the meaning of fear, will he also cling to the faith which is now so completely, because so ignorantly, his?

I suppose that much will depend upon his parents. It is our part to

mirror the love of God for him, reflecting the divine parenthood, and reassuring him that behind this confusing mixture of good and bad which we call life "standeth God amid the shadows keeping watch above His own".

He may fall and hurt himself, but never need fall through the Everlasting Arms. I wonder how hardly life will test that doctrine? But while father ponders the future, son enjoys the present and reaches out for "Bugs Bunny". Perhaps he is not so catholic in his tastes after all. He embraces many things but clings to only a few. Maybe he exemplifies the Pauline maxim, "Prove all things; hold fast that which is good."

Now I wonder why "Bugs Bunny" should appeal so much more strongly than his competitors? And why this passion for paper? Until this morning I should have proudly said, "This love of books", for every kind of book fascinates him, and we had begun to think that a love of reading might be inherited. But, alas, he has today shown that a humble envelope calls forth as much inquiry and ecstasy as a brightly coloured paper-back, so we must be content to say that he is delighted to grasp, crumple and (when we are not looking) taste anything from the paper-mills.

This carries complications, of course. No longer can father read the morning paper undisturbed; junior wants to eat the news. Beware of bringing out your choicest volume before he goes to bed or is safely imprisoned in his high chair. For a book he must have—to sample by suction.

So far he has done no more than lubricate a few covers, but what will happen when his teeth come through? *Personal Values in the Modern World* seems to be his favourite. How much of it will he swallow? Of course, he could choose a less rewarding diet. Isn't there an old rhyme which carries the refrain, "Whatever Miss T eats turns into Miss T"?

It is certainly true that the body is partly composed of what we eat, and affected by the nourishment or lack of it in our diet. But it is equally true that our minds become largely what we read, and in eating books my little boy would enact a parable. As we devour the printed page it becomes part of us—for good or ill. Defenders of pornography maintain that it does no harm. One might as well argue that decayed food will not harm the body.

The Salvation Army's dedication (christening) ceremony contains a

OUR TASK AS "SALESMEN"

IF I had been a clerk in a certain well-known chain department store some time during the past year, I would have been handed a brochure intended to inspire and improve my selling technique. This little pamphlet presents the consumer's viewpoint, entirely. The following are some of the suggestions listed:

"Don't sell me furniture; sell me a home that has comfort, cleanliness and contentment."

"Don't sell me tools; sell me the pleasure and profit of making fine things."

"Don't sell me clothing; sell me appearance, style and attractiveness."

"Don't sell me things; sell me respect, home life and happiness."

These words challenged me as a

salesman for Christ! In this realm of merchandising we must also cope with the consumer's viewpoint. Here is the plea that comes from hearts that long for a better way of life:

"Don't sell me theories, sell me truth."

"Don't sell me a code of morals; sell me a plan of salvation that obliterates and erases past mistakes and shows me the way to walk circumspectly in Christ."

"Don't sell me ideology, or a religion; sell me the proof of Christianity in the lives of those who claim to know Him as Saviour and Lord!"

Our task as "salesmen" for the religion of Jesus Christ is the most important in the world. Let us do it well!

promise to shield one's child, as far as possible, from hurtful reading. hope we may guide him aright in the narrow way; if undergraduate of Keble College can demand a comic as weekly fare, why deny it to the boy of ten? But let him be introduced to ever ascending heights of literary adventure. So often we condemn the lower when we would accomplish more by commending the higher.

As a lad I had a tremendous admiration for Nelson. An uncle bluntly told me that Captain Cook was Nelson's better. Perhaps he was in many ways, but to childish ears such words were blasphemy.

My uncle's comparison did not turn me from worshipping Nelson but made me hate the very name of Captain Cook, and as a boy knew the main points of the career of all the Great British seamen—except for Cook, about whom I refused to read a word. How much better to have said, "Nelson was good; try reading about Captain Cook; he was good, too." (Make note—remember; when he is old enough to have idols, in past or present, his tory or pop, do not blaspheme his gods; he will only hate yours.)

HIS BOYHOOD

Well, trust a dad to begin writing about his offspring and end up by writing about his own boyhood. His mother would not talk about herself under guise of meditating on her child. A mother is different . . . perhaps that is why she can make him laugh so much more than I can.

There is a secret here and I cannot enter it; what is the joke that they share? It is not a bad life come to think of it, eating, sleeping, laughing . . . but there is the crying too, of course. No baby, however contented, gets along without tears. And it is good that he has then (except during the night) to express his frustrations.

Blessed state, where one can express one's every emotion without fear or shame! As we grow older we pick and choose among our feelings, displaying this (sometimes in professional capacity) and concealing that. Often we are ashamed of perfectly proper emotions (sympathy, patriotism), and ape the stoic with poker face.

How long before my little boy becomes ashamed of showing his feelings? How long before he learns that other children will deliberately provoke those same emotions and taunt him for expressing them? How long before he joins the tribe of the stiff upper lip and dry eye?

PASSIVE EXTERIOR

How different it all is from the Man of Nazareth who never concealed anger or pity, and who wept at the grave of His friend. But, am forgetting, His emotions like every thing about Him, were free from sin, unmixed with self-love and self-pity. We do right to feel shame for some emotions and, suppose, hide all as a result.

Our hearts are mixtures of good and evil; one day my little boy may learn that and hide his tears in consequence. He will share that passive exterior which is the admission that our hearts are best hidden. May he then also realize that the great Friend of children is ready to receive us all and to make us anew in His likeness.

—The War Cry, London

THE MAGAZINE PAGE

Ancient Libraries

Greece had a public library in 330 B.C.

First libraries in England and Europe were in monasteries.

Oldest public library in Europe—Vatican Library—fifteenth century.

Sorbonne College Library in Paris was founded in 1257.

Many great university libraries were opened in fourteenth century.

Boston Public Library was opened in 1653.

First American Circulating Library: Philadelphia, 1732.

Swimming Programme -- "Learn to Survive"

This re-designed programme of swimming safety is for people who have never learned to swim

THE constant image of overwhelming drowning statistics prompted the Canadian Red Cross Society to design an entirely new programme. It is called survival swimming, and is designed for swimmers, water sport enthusiasts like water skiers and fishermen, and for people who somehow have never managed to get around to learning how to swim. Basically the course teaches people what to do in case of a water accident. Candidates of the course go through a simulated drowning

situation and learn what to do to save themselves if the real thing happened.

It is like a dress rehearsal for drowning because most of the items in the course require the candidate to wear light clothing instead of a bathing suit.

The objectives of the programme are:

1. Providing an incentive programme where the following are taught and tested.

- (a) Water safety knowledge specifically related to the most current problems as shown by drowning statistics.

- (b) Safe rescue procedure and artificial respiration.

- (c) Basic swimming and self-rescue skills which will provide a minimum measure of safety while people are associated with various aquatic activities.

- (d) The specific value and use of the life jacket.

- (e) The problems and experience of performing while wearing light clothing.

2. Providing a card and crest as an award of the Society.

3. Preparing reference material for the instructor and examiner.

4. Setting suitable standards and procedures for testing.

5. Designing a suitable public education programme to involve the general public.

To complete the survival swimming course can take from twenty hours for a non-swimmer to one-half hour for others with more advanced knowledge and skills.

Water skills included in the course are the following:

Forward Roll Entry—The candidate should be able to fall into the water with a forward roll.

Tread Water—Candidate will tread water for one minute for re-orientation.

Don Life Jacket—Candidate will be required to don a life jacket in deep water. The jacket must be properly tied and be D.O.T. approved.

Front Swim, Twenty Yards—The candidate will be required to swim twenty yards to the front wearing the life jacket. A variation of the side stroke is the recommended method.

Rescue Breathing in the Water—The candidate will pick up a waiting subject in shallow water and perform rescue breathing in shallow water.

Remove Life Jacket—The candidate will remove the life jacket at this point in the sequence.

Back Swim Twenty-five Yards—The candidate will be required to swim twenty-five yards on the back using the elementary back stroke or using a flutter kick in combination with a finning or sculling action of the arms.

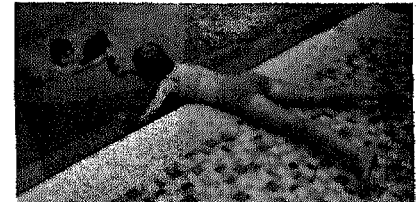
Drownproof Three Minutes—The candidate will be required to drown-



FORWARD ROLL ENTRY



REMOVING LIFE JACKETS



REACHING ASSIST



RESCUE BREATHING

★
**THIS WORLD
OF OURS**
★



Cerium, a man-made duplicate of human bone, has been developed by an orthopedic surgeon. Cerium is a ceramic composed mainly of alcoa alumina and early evaluation indicate that it shows promise for human bone replacement.

An aircraft windshield that will darken 1,000 times faster than the blink of a human eye is being built. It will protect pilots from being blinded by nuclear flash.

All the offspring from just one female moth can eat 92 pounds of wool a year.

More mental cases are admitted to hospital in the fall, and less in the spring, than at other times of the year, according to a recent study.

The average person thinks at a rate of 800 words per minute, although he normally talks at a rate of 120 to 170 words per minute.

Tiny pellets the size of aspirin tablets provide a new method of selective tree killing—they can destroy unwanted trees and at the same time keep young, needed trees thriving in the same forest.

A device that lets a driver know when he's too close to the car in front uses infra-red rays and can be applied to military vehicles that have to operate at night without lights.

A packaging machine, said to be the fastest wrapper of butter and margarine ever made, will mould, and wrap up to 220 sticks a minute.

Getting down to "Bear" Facts..



And the "bear" fact is that these two polar bears at Toronto's Riverdale Zoo seem to have discovered that "love makes the world go round". After all, its not too often that polar bears take to holding hands in public! These most-dangerous of animals are finding too that you can't very well fight when your hands are linked with another's. Perhaps there is a lesson here for people who find it easy to fight and hate—even though they don't have to wear heavy fur coats in the hot summer!



CORPS OFFICERS FOR MANY YEARS

Brigadier and Mrs. John Dougall retire from active service

ACTIVE careers which, but for the brief span of just over two years, have been spent entirely in corps appointments come to a conclusion with the retirement of Brigadier and Mrs. John Dougall.

Both of the comrades are of Scottish ancestry, growing up in the Clydebank Corps in Glasgow, where the Brigadier was converted in November, 1918. This was largely brought about through the playing of the band outside his home. Prior to this there was no church connection although there was a nominal link with the Church of Scotland.

He served his apprenticeship as a riveter in John Brown's Shipyard, on the Clyde, and following his conversion he found that witnessing took much courage in the face of the ridicule encountered. However he prevailed, influencing many of his mates, and having the privilege of delivering *The War Cry* and *The Young Soldier* to the home of the superintendent.

He emigrated to Canada in 1923, settling in St. Thomas, Ont. It was from this corps that he responded to the call of God for officership, a call which had been with him from the night of his conversion.

Mrs. Dougall entered training at the International Training College, later moving to Canada where, prior to her marriage, she was stationed at such Ontario centres as Palmerston, Aylmer, Forest, Petrolia and Ottawa 2.

Since their marriage in 1928 the Dougalls have commanded thirteen corps, including Preston, Hespeler, Seaforth, Collingwood, Lindsay, Owen Sound, Rowntree (Toronto), Moncton, Point St. Charles (Montreal), Parkdale Citadel (Ottawa), and St. Catharines. They have enjoyed signal success in their commands, Mrs. Dougall providing able platform assistance along with showing a vital interest in the women's work making excellent contacts with outside groups wherever they have been stationed.

Their last two years of service has been given as welfare officers attached to divisional headquarters of the Southern Ontario Division. They have one daughter, Noreen (Mrs. Captain Hubert Tilley).

In writing of their service, Lieut.-Colonel Arthur Moulton says, "Brigadier and Mrs. Dougall have directed Salvation Army welfare service in the city of Hamilton over the past two years and have been exemplary in co-operation and spirit and have been willing to assume duties outside their particular appointment, availing themselves of every opportunity for conducting weekend meetings at various corps.

"The Brigadier has taken a special interest in Christmas Cheer organization and operation during his stay and has lifted the Army prestige greatly. He has a keen sense of humour, his Scottish accent never hidden."

LIFELONG MINISTRY TO THE LESS FORTUNATE

Brigadier and Mrs. Alex Parkinson enter retirement

SERVICE which has been spent mainly in caring for the less fortunate and which has reached a combined total of some eighty-six years, has come to a conclusion with the retirement from active service of Brigadier and Mrs. Alex Parkinson.

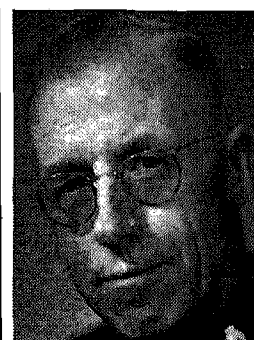
The Brigadier had a Christian mother who taught him the value of prayer at an early age and also encouraged him in the reading of the Bible. (He had read the book in its entirety twice before he was ten.)

As a youth, however, he neglected the teachings of his mother, and lost out in his spiritual experience. His soul was stirred in the morning service in the Methodist Church in Weyburn, Sask., in September, 1919, and that afternoon, while mailing letters, he passed an open-air meeting of The Salvation Army and felt strangely drawn to the Salvationists.

That evening, much to his father's disfavour, he attended the Army meeting and was gloriously converted. While kneeling at the Mercy Seat he was dealt with by the late Envoy Alwyn Ungless, of Port Moody, B.C. The experience filled him with joy and brought much pleasure to his mother. He continued to attend The Salvation Army, becoming a corps cadet and

a soldier. While attending a corps cadet council in Saskatoon he heard God's call to Salvation Army officership, but this was followed with a period of indecision. This was finally resolved and he followed the leadings of the Holy Spirit.

He entered training, being challenged by the then training principal, Colonel Phillips, to "be sincere and God will not let you go astray and will guide and bless you." He has proved this abundantly true. He gave service in corps, following his commissioning, at Wainwright, Camrose, Lloydminster and Kerrobert.



Mrs. Parkinson, the former Captain Agnes Lynn, also entered training from Melfort, and took training as a nurse before giving service at the Kildonan Industrial Home. Following their marriage the Parkinsons were appointed to Ketchikan, Alaska, where Mrs. Parkinson was able to put her nursing skills to work. She gave instruction to mothers on pre and post-natal care.

A brief term at Weyburn, Sask., was followed by nearly twelve years of service at Glen Vowell, working among the Indians. While they were there the infant mortality rate was lowered some fifty percent, the home league and the band of love was organized and Mrs. Parkinson taught sewing in the day school. In the school itself attendance more than tripled during this time, and as they farewelled there were pupils in all grades, and the school received a high rating from government officials.

The next twenty-five years of their service was to be given in care for the aged, for over eleven years at Gleichen, Alta., and finally at the Galt Eventide Home, Ont.

During his latter appointment Brigadier Parkinson was elected a director and later president of the Ontario Association of Homes for the Aged. Recently he and his wife were honoured as Christian citizens of the year by the local Christian Business Men's committee.

At a farewell meeting convened in their honour in the Galt Corps, tributes were paid by the Mayor, a representative of the provincial government, the chairman of the local Salvation Army advisory board and the president of the home's women's auxiliary. Many written tributes were also received. The retirement certificates were

Continued at foot of Col. 1, opposite

RADIO PROGRAMME

"THOUGHTS FOR THE INNER MAN"

To meet the demands of changing broadcast patterns, the National Information Services Department has recently produced a series of two-minute devotional programmes.

This capsule production carries the title "Thoughts for the Inner Man" and is provided to radio stations free of charge. Already the programme is being aired daily in every province in Canada.

STATION	CITY	PROVINCE	STATION	CITY	PROVINCE
CBR	Calgary	Alberta	CHCM	Marystown	Newfoundland
CFCW	Camrose	Alberta	CHNS	Halifax	Nova Scotia
CJCA	Edmonton	Alberta	CKBB	Barrie	Ontario
CKSA	Lloydminster	Alberta	CKPC	Brantford	Ontario
CFVR	Abbotsford	British Columbia	CHUC	Cobourg	Ontario
CHWK	Chilliwack	British Columbia	CFOB	Fort Frances	Ontario
CJDC	Dawson Creek	British Columbia	CJLX	Fort William	Ontario
CKAY	Duncan	British Columbia	CKKW	Kitchener	Ontario
CFJC	Kamloops	British Columbia	CKSL	London	Ontario
CJJC	Langley	British Columbia	CHIN	Toronto	Ontario
CJAV	Port Alberni	British Columbia	CKEY	Toronto	Ontario
CKPG	Prince George	British Columbia	CHOW	Welland	Ontario
CKCR	Revelstoke	British Columbia	CJRW	Summerside	Prince Edward Island
CKXR	Salmon Arm	British Columbia	CFCF	Montreal	Quebec
CJAT	Trail	British Columbia	CFOX	Montreal	Quebec
CKWX	Vancouver	British Columbia	CKJL	St. Jerome	Quebec
KARI	Vancouver	British Columbia	CKTS	Sherbrooke	Quebec
CKDA	Victoria	British Columbia	CJNB	North Battleford	Saskatchewan
CFRY	Portage La Prairie	Manitoba	CKBI	Prince Albert	Saskatchewan
CHTM	Thompson	Manitoba	CFMC-FM	Saskatoon	Saskatchewan
CJQM	Winnipeg	Manitoba	CFNS	Saskatoon	Saskatchewan
CKBC	Bathurst	New Brunswick	CKSW	Swift Current	Saskatchewan
CFCB	Corner Brook	Newfoundland			
CKCM	Grand Falls	Newfoundland			



Mayor Don Reid, of Ottawa, presents Brigadier John Smith with a cheque for \$2,803, representing a gift from the city hall staff and associated departments towards the Red Shield Appeal. With them is Mr. J. Pollock, of the Personnel Department, who expressed his delight at setting a new record for the staff.

Willing to do Humble Chores for the Needy

LEAGUE OF MERCY ACTIVITIES

"It was a thrilling experience to 'sit in' on the monthly meeting of the St. John's, Nfld., group of the league of mercy", says the Provincial L.O.M. Secretary, Mrs. Colonel Wm. Ross. A St. John's family recently lost their possessions when a fire destroyed their home—a L.O.M. neighbour, quick to sense the need—provided them with much needed clothing. Bro. B. Laite, the local secretary, has arranged for two young men who were paroled to be placed in good positions where they may rehabilitate themselves under the kindly guidance of the Amy's Welfare Officer, Brigadier Baden Hallett. The close co-operation between the Brigadier and the league of mercy workers is resulting in Kingdom-building work.

The fast-growing little group at Long Pond also assists at the Sanatorium in St. John's. Two of the members sat up all night with a dying woman (a member of another church) bringing comfort to her. Members of the family were deeply grateful for this kindness and interest.

A Mundy Pond member took care of four little boys for three weeks, while the father was a hospital patient, and the mother too ill to cope with the mounting problems. The parents, now united with their family say that they feel they can never repay such kindness. Members of the St. Anthony area of Newfoundland are ever willing to wash clothes of patients and to do other humble chores. More than two hun-

dred pounds of clothing was distributed by L.O.M. members to needy families in communities surrounding Gander.

In Nova Scotia, league of mercy activities have included preparing supper and tidying the house for elderly folk; caring for small children while the mother was in hospital, giving clothes to a needy family, distributing home baking to shut-ins and giving counsel to two unwed mothers. During hospital visitation a member was able to help a mother who had lost her baby and was bitter and upset, and at North Sydney L.O.M. workers visited a "shut-in" living alone, on his 93rd birthday, taking cake and other delicacies.

These are just a few of the items given by the National L.O.M. Secretary, Lieut.-Colonel Ethel Burnell, in a recent newsletter.

OPEN-AIR MEETINGS

(Continued from page six)

stands is that in the cooler weather people insulate themselves from us behind closed doors and windows; in good weather they leave their homes and us for their cottages. Always, of course, we have to compete with their favourite TV programmes.

Scurrying crowds—By and large the people in the streets do not stop to listen in large numbers; we are no longer a novelty and they are bent on getting somewhere. There is a way of reaching this type but they really are the least satisfactory potential audience with which we have to deal.

Captive crowds—An adjustment of timing and siting of our regular Sunday open-air stands could bring people lining up for a show, or waiting in their cars at a level crossing, within the range of our witness. We should also be alert to the possibility of exploiting the opportunity provided by cafés and coffee bars whose doors and windows are wide open in the warm weather. This, surely is preferable to standing on a deserted street corner where traffic drowns our words on the odd occasion when a solitary passer-by stops to listen.

It is true that timing and siting are the responsibility of the Commanding Officer and Corps Sergeant-Major. Nevertheless, they are generally open to suggestions from the ranks and their bright ideas cannot be effectively attempted without our co-operation.

If the reader feels that his is a lone voice and that there is little chance of getting out of the Sunday

ruts at his corps, he can, at least, decide into which of the four categories named above the existing open-air meetings fall and, should he ever be appointed to lead the meeting, prepare himself accordingly—possibly along lines which will be suggested in this series. If things are not as we think they ought to be, we must patiently make the best of the facilities available.

While we limit ourselves to certain convenient times on Sundays for our open-air evangelism we shall lose some of the best opportunities of reaching the people. Such glorious activity is for those who are prepared to go the extra mile—or hour.

(To be continued)

NOTES IN PASSING

Brigadier G. A. Barfoot and family wish to express appreciation for the many messages of sympathy received following the promotion to glory of Mrs. Barfoot.

Brigadier Stanley W. Williams is grateful to those who sent him messages, with assurance of prayers, during his recent stay in hospital.

The Financial Secretary acknowledges receipt of an anonymous donation of \$5.00.

— Scriptural Crossword Puzzle —

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

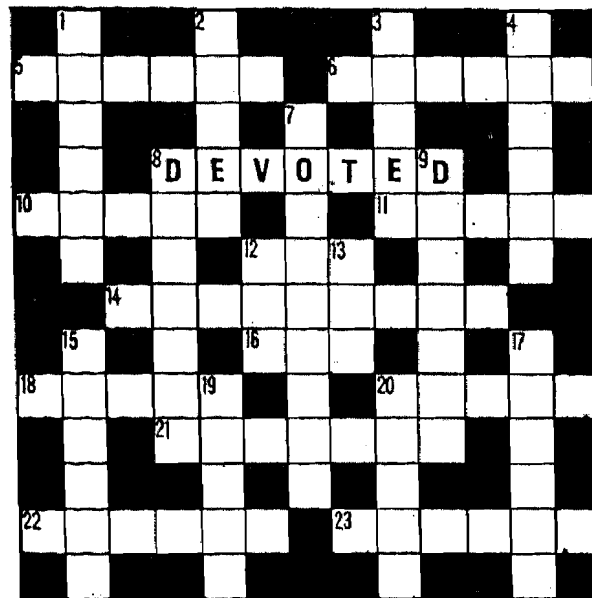
ACROSS

5. Simon of Cyrene was this of Alexander and Rufus (6)
6. The prophets, through faith, stopped these of lions (6)
8. "Stablish Thy word unto Thy servant, who is—to Thy fear" (7)
10. The Jews were amazed at the mighty this of God (5)
11. No fountain can this salt water and fresh (5)
12. The Psalmist spoke of God turning this into dry land (3)
14. In this was the Word (9)
16. "I will — my vows before them that fear Him" (3)
18. "No servant can — two masters" (5)
20. Joseph gave bread in exchange for these creatures (5)
21. Journalists from the tor side (7)
22. We must not glory if we have bitter envying and this in our hearts (6)
23. Judas betrayed our Lord, calling Him this (6)

DOWN

1. Dwelling in Jerusalem were Jews out of every one under Heaven (6)
2. Naaman was one (5)
3. Jesus poured out this belonging to the changers in the Temple (5)
4. We must take this of faith as part of our Christian armour (6)
7. "Which things are an allegory: for these are the two (9)
8. "God hath punished us less than our iniquities —" (7)
9. Isaiah spoke of trouble and darkness and this of anguish upon the earth (7)
12. To drink in small quantities (3)
13. "If — of you lack wisdom, let him ask God" (3)
15. The Psalmist said God had given the King this of days (6)
17. God hath "chosen you to salvation through sanctification of the Spirit and — of the truth" (6)
19. "All things are lawful for me, but all things — not" (5)
20. Paul told Timothy that women should not wear costly this (5)

REFERENCE ACROSS: 5. Mark 15. 6. Heb. 11. 8. Ps. 119. 10. Luke 9. 11. Jas. 3. 12. Ps. 66. 14. John 1. 16. Ps. 22. 18. Luke 16. 20. Gen. 47. 22. Jas. 3. 23. Mark 14. DOWN: 1. Acts 2. 2. 2 Kings 5. 3. John 2. 4. Eph. 6. 7. Gal. 4. 8. Ezra 9. 9. Is. 8. 13. Jas. 1. 15. Ps. 21. 17. 2 Thess. 2. 19. 1 Cor. 10. 20. 1 Tim. 2.



SOLUTION TO THIS WEEK'S PUZZLE

12. SIP. 13. ANY. 14. LENGTH. 17. BELIEF. 19. EDIFY. 20. ARRAY. 21. EDITORS. 22. STRIFE. 23. MASTER. DOWN: 1. NATION. 2. LEVER. 3. MONEY. 4. SHIELD. 7. COVENANTS. 8. DESERVE. 9. DIMNESS. 10. POWER. 11. DEVOTED. 12. MOUTH. 13. FATHER. 14. BEGINNING. 15. PAY. 16. SERVE. 17. ASSES. 18. SERVE. 19. EDIFY. 20. ARRAY. 21. EDITORS. 22. STRIFE. 23. MASTER.

Brigadier and Mrs. Parkinson

Continued from opposite page presented by the Men's Social Service Secretary, Colonel Ernest Fitch, who, in words of tribute, says:

"In their service to the aged, Brigadier and Mrs. Parkinson have shown deep devotion and dedication evident in long hours of toil and a disregard of their own personal comfort. They have endeared themselves to hundreds of Canada's senior citizens and have done much to give meaning to the eventide of life."



John THE UNLOVED

By Bernard Watson

THE STORY SO FAR: John Louis, the son of a drunken ex-police official, was born in Geneva in conditions of poverty and neglect. His mother dies as a result of her husband's cruelty; the boy loses the sight of an eye through his father's wrong-doing. The boy is placed in an orphanage. Because of the repulsive appearance of his inflamed eyeless socket, he suffers a sense of inferiority and believes that "everybody is against him". He loses various jobs through dishonesty or idleness, becomes a vagabond and acquires a police record. NOW READ ON.

drunken stupor that I was unconscious for hours and woke next morning by the roadside.

My appearance, as I have told you before, though making me repulsive to the majority of people, helped me gain practical aid from a few. If pity could have saved me I would surely have been saved at the farm where I now found shelter and a job of sorts. I went in to beg, or pilfer. But the farmer's wife was sorry for me. She persuaded her husband to let me help with the horses. Management of these animals was the only decent thing I could do.

11. A CHANCE FOR ME

SOMEWHERE in the English fairy tales, so I am given to understand, is the story of a poor fellow with a cat and little else. Yet he became a rich man and Lord Mayor of London. He heard the bells ringing out the news that wonderful things would happen to him and that he would find the streets of London paved with gold (you must forgive me if I have this wrong, for I had little schooling).

I found myself wondering about the fortune-teller's forecast: "You will be a new man," she had said. Was I going to strike it rich?

In the meanwhile I stayed the old sort of rogue, begging and scrounging wherever I could. The police knew nothing of the fortune-teller's second sight; they kept their dossier of offences up to date and fully distributed in all cantons of Switzerland.

John Louis, unlawful wounding . . .

John Louis, absconding with goods of Marie Benoit, grocer . . .

John Louis, failing to keep the terms of bail . . .

John Louis false pretences . . .

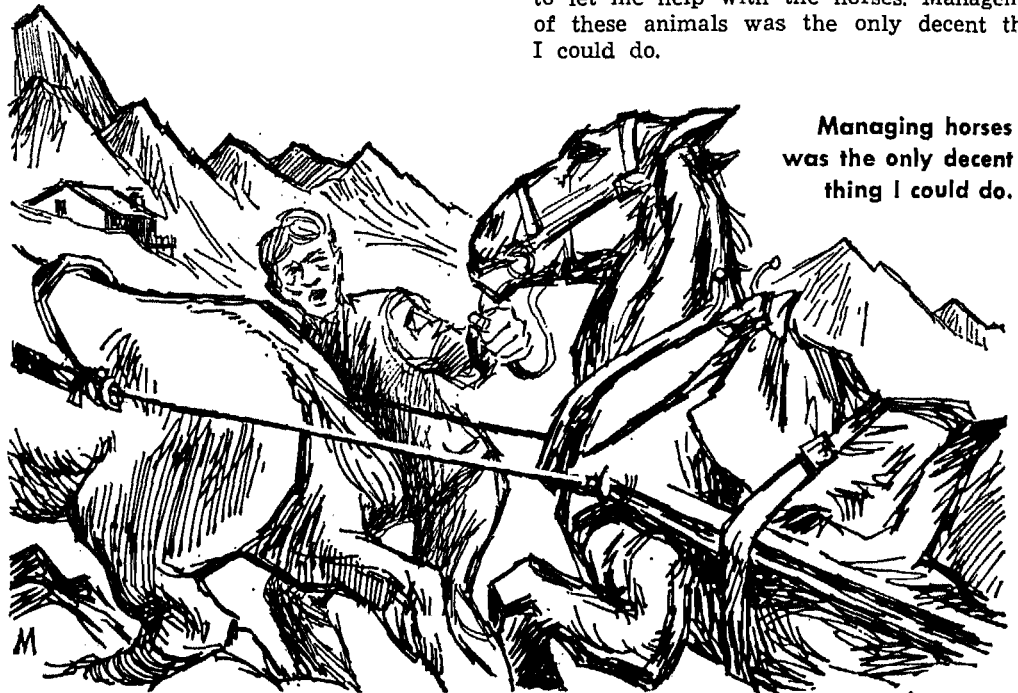
John Louis, theft . . .

Compassion Aroused

A man looked at me with pity, a nice sort of fellow. He was sorry for me. Now I had a special contempt for those who pitied me. This kindly man did not preach religion—which was a nice change—but he gave me a lecture on the "essential goodness of human nature", whatever that may be. It transpired that he was a humanist; I believe you have them in other countries too, a person who believes that man must help himself, as a carpenter makes a wooden block—all out of his own head!

This simpleton gave me a job and a bag of tools. They were expensive. Naturally I found myself wondering how much I would get for them when I stole them.

"See," he said to his friends, "all that this poor outcast needs is a friend. It is society that has made him what he is. Change his environment and there is immediate improvement. All he needs is a chance." He spoke truly.



Managing horses was the only decent thing I could do.

I saw my chance and took it—stealing all his tools and some of his money, leaving him with the task of explaining to his friends how it was that the reformed man was not working for him any more.

Soon I was selling the tools and, with the proceeds, having a terrific bout of drinking. In two hours, myself and three friends drank four and a half quarts of *goutte*, that potent and illegal brew which sent me into such a

So I had a job and good food and well-meaning employers. The farmer's wife saved some of my wages for me.

"You shall have a new suit and decent shirts," she said. "Already the country air and rest and steady habits have changed you for the better. . . ."

Here was another reforming zealot! It suited me to wait a while. I had a soft billet. The farmer and his wife were in for a shock.

Mrs. Lieut.-Colonel Stanley Gennery, Divisional Home League Secretary for the Western Ontario Division, presents the Home League Advance flag to the Goderich Home League at Camp Glenhuron. Holding the flag with her is Mrs. Captain Roy Wombold (right), wife of the former corps officer at Goderich.

